



The Murid Manual

Tariqah Shadhiliya

Sayyiduna Sheikh Muhammad al Yaqoubi

compiled by Hassan the Farmer



Shadhili Silsilah

- يَا سَيِّدِنَا الشَّيْخُ أَبُو الْهُدَى الْيَعْقُوبِي
Ya Sayyidana al-Shaykh Abul Huda al-Ya'qoubi
- يَا سَيِّدِنَا الشَّيْخُ إِبْرَاهِيمَ الْيَعْقُوبِي
Ya Sayyidana al-Shaykh Ibrahim al-Ya'qoubi
- يَا سَيِّدِنَا الشَّيْخُ إِسْمَاعِيلُ الْيَعْقُوبِي
Ya Sayyidana al-Shaykh Isma'il al-Ya'qoubi
- يَا سَيِّدِنَا الشَّيْخُ مُحَمَّدُ الْمُبَارَكُ
Ya Sayyidana al-Shaykh Muhammad al-Mubarak
- يَا سَيِّدِنَا الشَّيْخُ مُحَمَّدُ الطَّيِّبُ
Ya Sayyidana al-Shaykh Muhammad al-Tayyib
- يَا سَيِّدِنَا الشَّيْخُ مُحَمَّدُ بْنُ مَسْعُودٍ
Ya Sayyidana al-Shaykh Muhammad ibn Mas'ud
- يَا سَيِّدِنَا الشَّيْخُ مُحَمَّدُ بْنُ حَمْزَةَ ظَافِرُ
Ya Sayyidana al-Shaykh Muhammad bin Hamza Zhaafir
- يَا سَيِّدِنَا الشَّيْخُ الْعَرَبِيُّ الدِّرْقَاوِي
Ya Sayyidana al-Shaykh Al-'Arabi al-Dirqaawi
- يَا سَيِّدِنَا الشَّيْخُ عَلِيُّ الْحَسَنِي
Ya Sayyidana al-Shaykh 'Ali'yi al Hassani
- يَا سَيِّدِنَا الشَّيْخُ الْعَرَبِيُّ ابْنُ أَحْمَدَ
Ya Sayyidana al-Shaykh Al-'Arabi ibnu Ahmad
- يَا سَيِّدِنَا الشَّيْخُ أَحْمَدُ ابْنُ عَبْدِ اللَّهِ
Ya Sayyidana al-Shaykh Ahmad ibnu 'Abdillah
- يَا سَيِّدِنَا الشَّيْخُ قَاسِمُ الْخَصَّاصِي
Ya Sayyidana al-Shaykh Qasim al-Khassasi
- يَا سَيِّدِنَا الشَّيْخُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
Ya Sayyidana al-Shaykh Muhammad bin 'Abdillah
- يَا سَيِّدِنَا الشَّيْخُ عَبْدُ الرَّحْمَنِ الْعَارِفِي
Ya Sayyidana al-Shaykh 'Abdur-Rahman al-'Arifi
- يَا سَيِّدِنَا الشَّيْخُ يُوسُفُ الْفَاسِي
Ya Sayyidana al-Shaykh Yusuf al-Fasi
- يَا سَيِّدِنَا الشَّيْخُ عَبْدُ الرَّحْمَنِ الْمَجْدُوبُ
Ya Sayyidana al-Shaykh 'Abdul-Rahman al-Majdhoub
- يَا سَيِّدِنَا الشَّيْخُ عَلِيُّ الصَّنَهَاجِي
Ya Sayyidana al-Shaykh 'Ali as- Sanhaaji
- يَا سَيِّدِنَا الشَّيْخُ إِبْرَاهِيمَ فَهَّامُ
Ya Sayyidana al-Shaykh Ibrahim Fahhaam
- يَا سَيِّدِنَا الشَّيْخُ أَحْمَدُ زُرُوقُ الْفَاسِي
Ya Sayyidana al-Shaykh Ahmad Zarruq al-Fasi
- يَا سَيِّدِنَا الشَّيْخُ أَحْمَدُ ابْنُ عَقْبَةَ
Ya Sayyidana al-Shaykh Ahmad ibn 'Uqbah
- يَا سَيِّدِنَا الشَّيْخُ يَحْيَى الْقَادِرِي
Ya Sayyidana al-Shaykh Yahya al-Qadiri
- يَا سَيِّدِنَا الشَّيْخُ عَلِيُّ ابْنُ مُحَمَّدٍ وَفَا
Ya Sayyidana al-Shaykh 'Ali ibnu Muhammad Wafaa
- يَا سَيِّدِنَا الشَّيْخُ بَحْرُ الصَّفَا مُحَمَّدُ وَفَا
Ya Sayyidana al-Shaykh Bahrus-Safa Muhammad Wafaa
- يَا سَيِّدِنَا الشَّيْخُ دَاوُدُ الْبَاخِلِي
Ya Sayyidana al-Shaykh Dawud al-Baakhili
- يَا سَيِّدِنَا الشَّيْخُ ابْنُ عَطَاءِ اللَّهِ

Ya Sayyidana al-Shaykh Ibn 'Ataai-Allah
 يَا سَيِّدِنَا الشَّيْخُ أَبُو الْعَبَّاسِ الْمُرْسِي
 Ya Sayyidana al-Shaykh Abal 'Abbas al-Mursi
 يَا سَيِّدِنَا الشَّيْخُ أَبُو الْحَسَنِ الشَّاذِلِي
 Ya Sayyidana al-Shaykh Abal Hassan Al-Shadhili (3)
 يَا سَيِّدِنَا الشَّيْخُ عَبْدُ السَّلَامِ بْنُ مَشِيشَ
 Ya Sayyidana al-Shaykh 'Abdus-Salam bin Mashish
 يَا سَيِّدِنَا الشَّيْخُ عَبْدُ الرَّحْمَنِ الْمَدَنِي
 Ya Sayyidana al-Shaykh 'Abdur-Rahman al-Madani
 يَا سَيِّدِنَا الشَّيْخُ تَقِي الدِّينِ الْفَقِيرُ
 Ya Sayyidana al-Shaykh Tuqayy ud-Din al-Fuqayyar
 يَا سَيِّدِنَا الشَّيْخُ فُخْرُ الدِّينِ يَا سَنَدِي
 Ya Sayyidana al-Shaykh Fakhr ud-Din ya Sanadi
 يَا سَيِّدِنَا الشَّيْخُ نُورُ الدِّينِ أَبُو الْحَسَنِ عَلِي
 Ya Sayyidana al-Shaykh Nur ud-Din Abil Hassan 'Ali
 يَا سَيِّدِنَا الشَّيْخُ مُحَمَّدُ تَاجُ الدِّينِ
 Ya Sayyidana al-Shaykh Muhammad Taj ud-Din
 يَا سَيِّدِنَا الشَّيْخُ شَمْسُ الدِّينِ أَبُو مُحَمَّدٍ
 Ya Sayyidana al-Shaykh Shams ud-Din Abi Muhammad
 يَا سَيِّدِنَا الشَّيْخُ زَيْنُ الدِّينِ الْقَرْوِينِي
 Ya Sayyidana al-Shaykh Zayn ud-Din al-Qazwini
 يَا سَيِّدِنَا الشَّيْخُ أَبُو إِسْحَاقَ إِبْرَاهِيمَ
 Ya Sayyidana al-Shaykh Abi Ishaq Ibrahim
 يَا سَيِّدِنَا الشَّيْخُ أَبُو الْقَاسِمِ الْمَرْوَانِي
 Ya Sayyidana al-Shaykh Abul Qasim al-Marwani
 يَا سَيِّدِنَا الشَّيْخُ أَبُو مُحَمَّدٍ سَعِيدُ
 Ya Sayyidana al-Shaykh Abu Muhammad Sa'eed
 يَا سَيِّدِنَا الشَّيْخُ الْقُطُبُ سَيِّدِي سَعْدُ
 Ya Sayyidana al-Shaykh Al-Qutbu Sidi Sa'ad
 يَا سَيِّدِنَا الشَّيْخُ أَبُو مُحَمَّدٍ فَتْحُ السَّعُودِ
 Ya Sayyidana al-Shaykh Abu Muhammad Fath as-Sa'ud
 يَا سَيِّدِنَا الشَّيْخُ الْغَزْوَانُ الْمَدَدُ
 Ya Sayyidana al-Shaykh Al-Ghazwaani al-Madad
 يَا سَيِّدِنَا أَبُو مُحَمَّدٍ جَابِرُ ابْنِ عَبْدِ اللَّهِ
 Ya Sayyidana Abu Muhammad Jabir bin 'Abdillah
 يَا سَيِّدِنَا إِمَامُ الْحَسَنِ ابْنُ عَلِي
 Ya Sayyidana Imam Al Hassan ibnu 'Ali
 يَا سَيِّدِنَا إِمَامُ عَلِي ابْنِ أَبِي طَالِبٍ
 Ya Sayyidana Imam 'Ali ibnu Abi Talib
 يَا سَيِّدَ الْأَوَّلِينَ يَا سَيِّدَ الْآخِرِينَ
 Ya Sayyidal Awwalin Ya Sayyidal Akhirin
 يَا سَيِّدَ الْفَقَائِلِ يَا سَيِّدَ الْكَوْنَيْنِ
 Ya Sayyida al-thaqalayn Ya Sayyidal Kawnain
 مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْفَقَائِلِ وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ
 Ya Sayyidana Muhammad Sallallahu 'Alayk
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Sayyid Shaykh Muhammad Abul Huda al-Yaqoubi (may Allah preserve him)

Born in Damascus on the 13th of Dhul Hijjah 1382 AH (1963 CE), Shaykh Muhammad al-Yaqoubi is from a noble family of scholars that descend from the Prophet Muhammad ﷺ. From this household have emerged numerous renowned men of Allah who have taught the sacred sciences for many centuries. Shaykh Muhammad's father, the light of Damascus and master of the Islamic disciplines, Sayyid Ibrahim al-Yaqoubi, was one of the greatest scholars of The Levant in recent times. Shaykh Muhammad's grandfather was a great scholar and Gnostic, Sayyid Ismail al-Yaqoubi; his father's maternal uncle was Shaykh Arabi al-Yaqoubi and his paternal uncle was the famous Gnostic, Shaykh Sharif al-Yaqoubi. Amongst his blessed ancestors, three have held the Maliki Imamate at the Grand Umayyad Mosque in Damascus - may Allah envelope them all in His mercy.

Shaykh Muhammad traces his lineage back to the Prophet Muhammad ﷺ through the great Mawlay Idris al-Anwar who built the city of Fes, a descendant of Sayyiduna al-Hasan the Second, who is the son of Sayyiduna al-Hasan (may Allah be pleased with him), the grandson of the Prophet ﷺ and son of Sayyiduna Ali ibn Abi Talib (may Allah ennoble his countenance).

From an early age, Sayyid Ibrahim al-Yaqoubi supervised Shaykh Muhammad's upbringing and tutelage. He accompanied his father until his demise in 1406 AH. Shaykh Ibrahim meticulously ensured that every aspect of his son's life was developed with the most detailed care under the guidance of the Shari'a. For over twenty years, Shaykh Muhammad studied over 500 works with his father, in the sciences of Qur'an, Hadith (Prophetic traditions), Fiqh (Jurisprudence), Mantiq (Logic) and many more. His father gave him full authority to narrate Hadith, to teach and to issue fatawa (legal rulings). He also received many other ijazat (licenses to teach) from the most prominent scholars of Syria such as: the Hanafi Mufti of Syria, Shaykh Muhammad Abul Yusr Abidin; the Maliki Mufti of Syria, Sayyid Makki al-Kittani; Shaykh Ali al-Boudaylimi of Tlemcen; Shaykh Salih al-Khatib; and Shaykh Abdul Aziz Uyun al-Sud.

Some of the books Shaykh Muhammad studied under his father are as follows: most of the six books of Hadith, al-Muwatta of Yahya al-Laythi, most of al-Muwatta of Imam Muhammad with Sharh al-Laknawi, most of al-Muwafaqat of al-Shatibi, the first volume and other sections (of the five volumes) of al-Hashiya of Ibn Abidin, Ihya Ulum al-Din, al-Hidaya of al-Marghinani, Mughni al-Labib of Ibn Hisham, parts of Kitab Sibawayhi, Miyar al-Ilm of al-Ghazali, several volumes of Sharh Sahih Muslim of al-Nawawi, several volumes of Irshad al-Sari of al-Qastallani, half of Madarik al-Tawil of al-Nasafi, Hashiyat al-Sawi on Tafsir al-Jalalayn, three volumes of Mu'jam Maqayis al-Lugha of Ibn Faris, al-Bayan w'al-Tabyin of al-Jahiz, several volumes of Wafayat al-Ayan of Ibn Khallikan, and Tabaqat al-Shafi'iyya al-Kubra of Ibn al-Subki, and Maqamat al-Hariri. In fact, Shaykh Muhammad wrote a thabat (detailed list) of the names of the books he studied under his father entitled, "The Concealed Pearls". This book is a testament to his father's labour of love and the expenditure of his energy in passing on his knowledge and experience to his children, a rarity in our times.

In the summer of 1973 at the age of 11, Shaykh Muhammad started teaching a regular Qur'an and Tajwid class composed of a group of boys at the Darwishiyya Mosque in Damascus. He began giving public speeches in Ramadan after Asr prayer in the same

mosque at the age of 12. At the age of 14, he made his debut as Friday speaker in the mosque known as al-Saadaat, where Sayyiduna Mu'adh ibn Jabal is buried. At the age of 17, he was appointed Friday Imam and speaker and as a teacher of the Sacred Knowledge at the age of 20. Since then, he has been teaching the Islamic sciences to students of all levels from all parts of the world.

Shaykh Muhammad memorized Jawharat al-Tawhid when he was 5 years old, al-Arba'in al-Nawawiyya when he was 6, and later on, dozens of famous didactic odes and poems along with most of al-Qur'an al-Karim. He also memorized considerable parts of al-Mufaddaliyyaat and al-Hamasah of Abi Tammam. The first poem he wrote was at the age of 13, and it was a plea to the Prophet ﷺ. His collection of poetry is growing, and a few poems in English have been added to it. Throughout the years of his study, Shaykh Muhammad went through extensive spiritual training in the path of Tasawwuf under his father, who was a great saint and spiritual guide known for his righteousness and asceticism. Shaykh Muhammad studied the major works of Tasawwuf under him. As well as accompanying him, he was his servant, his student and the bearer of his shoes, which he considers the key to the opening he received. The company of his father exposed him to a wealth of light, wisdom and knowledge, an experience that was far beyond what one may attain from books or from occasional meetings with teachers.

He is an authority in the science of Hadith; his asanid (chains of transmission) are of the highest amongst scholars of our time. Students and scholars visit him to hear the masalsalat and take ijaza in narration of Hadith. In his efforts to revive the tradition of Hadith recitals, he has taught al-Muwatta of Imam Malik, Sahih al-Bukhari, Sahih al-Muslim, Sunan Abi Dawud, Jami' al-Tirmidhi and he intends to finish all the main six books of Hadith in the coming terms insha'Allah.

He has travelled extensively and participated in conferences, delivered lectures and taught intensive programmes. Additionally, he has delivered Friday speeches in Lebanon, Egypt, Jordan, Kuwait, Arabia, Algeria, Pakistan, Denmark, Finland, Sweden, Norway, Switzerland, Germany, France, Spain, Canada, the United States, Indonesia, Singapore, South Africa, Morocco and the UK. Over a thousand people have embraced Islam at his hands and many have repented after listening to him. He is a scion of the prophetic household, a torch bearer in this time and a charismatic public speaker in both Arabic and English.

Sayyid Muhammad al-Yaqoubi's incredible training at the hands of several luminaries of this ummah, most notably his father, have propelled him to rank among the leading scholars of Islam in the world today. Until recently Shaykh Muhammad lived and taught in Damascus and was a public teacher at some of the most prestigious institutions there. He taught Aqida (theology) at the Grand Umayyad Mosque; he held the position of Jumu'a Khatib (Friday speaker) at the Jami' al-Hasan Mosque; at the Mosque of Shaykh Muhyiddin Ibn Arabi, he taught from al-Risalah of Imam al-Qushayri and al-Shama'il al-Muhammadiyah of Imam al-Tirmidhi.

In recent years, Shaykh Muhammad al-Yaqoubi has been one of the few ulema to speak out openly, inside and outside Syria, against the violence and oppression of the brutal regime.

May Allah preserve him for the benefit of the ummah. Ameen.

Opening Dua of Sayyiduna Shaykh Muhammad al-Yaqoubi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * وَأَفْضَلُ الصَّلَاةِ وَأَتَمُّ التَّسْلِيمِ * عَلَى سَيِّدِنَا مُحَمَّدٍ
خَاتَمِ الْأَنْبِيَاءِ وَإِمَامِ الْمُرْسَلِينَ * وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ * وَصَحَابَتِهِ غُرِّ الْمُحَجَّلِينَ * وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ
إِلَى يَوْمِ الدِّينِ * اللَّهُمَّ افْتَحْ عَلَيْنَا فُتُوحَ الْعَالَمِينَ * وَوَفِّقْنَا تَوْفِيقَ الصَّالِحِينَ * وَانْفَعْنَا اللَّهُمَّ بِالْقُرْآنِ وَذِكْرِ
الْحَكِيمِ * اللَّهُمَّ عَلِّمْنَا مَا يَنْفَعُنَا وَانْفَعْنَا بِمَا عَلَّمْتَنَا * وَزِدْنَا عِلْمًا يُقَرِّبُنَا مِنْكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ *
اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا * وَأَنْتَ يَا حَيُّ يَا قَيُّوْمُ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا سَهْلًا *
اللَّهُمَّ أَعِزَّنَا مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا * وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ * لَا إِلَهَ إِلَّا أَنْتَ * نَسْتَغْفِرُكَ وَ
نَتُوبُ إِلَيْكَ * وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ *

Praise is due only to Allah, the Master of the World. The best of prayers and all-embracing salutations be upon our master; the seal of all the Prophets, the chief of the Messengers of Allah, the Holy Prophet Muhammad ﷺ. And upon his purest family members as well as the elite of his chosen companions and upon those who follow them (with goodness), until the end of time.

O Allah! We ask You to grant us those openings that You have bestowed to the Gnostics and give us the success You have presented to the righteous, and allow us to benefit from the Qur'an, the wise remembrance.

O Allah! Grant us knowledge that benefits us and allow us to benefit from what we learn and what You have taught us. Increase us of the knowledge that brings us closer to you with your Mercy, O Most Merciful One.

O Allah! There is nothing easy except what you make easy. O Ever-Living One, O Self-Existing One, relieve us of any hardship we may encounter.

O Allah! Protect us from the evil of ourselves and the bad deeds of our actions and amend all of our affairs. There is no God other than You, and we seek Your Forgiveness and we repent to You.

O Allah! Bless our Master Muhammad ﷺ and his folk and his Companions and give them peace.

**Invocations to Allah
on how to supplicate Him**

by Shaykh Muhammad Al-Yaqoubi

مناجاة لله تعالى في أدب السؤال

للشيخ محمد أبو الهدى اليعقوبي

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا هُوَ لَكَ فَأُسَيِّئَ بَيْنَ يَدَيْكَ الْأَدَبَ
وَأَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَمْ تَأْذَنْ بِهِ فَاتَجَاوَزَ الْحَدَّ فِي الطَّلَبِ

O my Lord! I seek refuge with You from asking You what is Yours lest I misbehave. O my Lord! I seek refuge with You from asking for what You did not decree to happen; lest I transgress my boundaries.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ فِي حَالٍ لَا يُرْضِيكَ فَأُرَدَّ
وَأَعُوذُ بِكَ أَنْ أَسْأَلَكَ فِي وَقْتٍ لَمْ تَأْذَنْ بِالسُّؤَالِ فِيهِ فَأُصَدَّ

O my Lord! I seek refuge with You from supplicating You while I am in a state that is unpleasant to You lest I be rejected.

O my Lord! I seek refuge with You from calling upon You in a time when You do not allow it, lest I be prevented.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَمْ تُقَدِّرْهُ لِي مِنَ الرِّزْقِ
وَأَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا قَدَّرْتَ لِسِوَايَ مِنَ الْخَلْقِ

O my Lord! I seek refuge with You from asking You for what You did not predestin for me. O my Lord! I seek refuge with You from asking You for what You predestined for others.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا سَبَقَ بِهِ الْقَضَاءُ مِنْذُ الْأَزَلِ، وَمَضَى بِهِ
الْقَدَرُ مِنْ غَيْرِ تَعَلُّقٍ بِالْعَمَلِ فَإِنْ سَأَلْتُ فَتَعَبَّدًا وَامْتِثَالًا ، وَتَضَرُّعًا وَابْتِهَالًا ،
لَا اغْتِرَاضًا وَلَا اقْتِرَاحًا، وَلَا إِنْفَادًا وَلَا اسْتِعْجَالَ

O my Lord! I seek refuge with You from asking You for what has already been decreed to happen from pre-eternity and has been determined regardless of my actions. If I do, it is only in obedience to You, and for supplicating and beseeching You; not to object or suggest, and not to hasten the execution of Your decree or make it happen.

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِظْهَارًا لِمَا أَنَا عَلَيْهِ مِنَ الْعَجْزِ ، وَتَذْكِيرًا لِلنَّفْسِ بِمَا طُبِعَتْ عَلَيْهِ مِنَ النَّقْصِ . فَإِنَّكَ تُحِبُّ الْعَبْدَ يَقِفُ فِي مَقَامِ الدُّلِّ وَالِاضْطِرَّارِ ، وَلَا تُحِبُّ الْعَبْدَ يَقِفُ فِي مَقَامِ الْغِنَى وَالِاخْتِيَارِ

O my Lord! I supplicate You only to show my state of powerlessness and to remind myself of its inherent flaws; as You my Lord love the servant who supplicates in a state of humility and need, but do not love the servant showing sufficiency and will.

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَنَا أَعْلَمُ أَنَّكَ قَدَّرْتَ السُّؤَالَ كَمَا قَدَّرْتَ الْعَطَاءَ

O my Lord! I ask You while I am aware that You predestined my supplication, just like You predestined Your grants.

اللَّهُمَّ إِنِّي أَسْأَلُكَ ، وَأَنَا أَعْلَمُ أَنَّكَ إِنَّمَا رَتَّبْتَ الْعَطَاءَ عَلَى السُّؤَالِ ظَاهِرًا ، لِأَشْهَدَ آثَارَ فِعْلِكَ فِيمَا يَكُونُ ، وَأَرَى تَجَلِّيَاتِ أَوْصَافِكَ فِي الْحَرَكَةِ وَالسُّكُونِ

O my Lord! I ask You while I am aware that You made it appear that my supplication is the cause of Your grants, only to allow me to witness the course of Your action in what is being done; and to allow me to see with my heart the transcendence of Your Attributes in motion and stillness.

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَنَا أَعْلَمُ أَنَّكَ قَدَّرْتَ السُّؤَالَ كَمَا قَدَّرْتَ الْمَنَعَ ،

O my Lord! I ask You while I am aware that You predestined my supplication inasmuch as I am aware that You predestined not to grant it,

لِلْأَرْجَعِ إِلَيْكَ بِالتَّسْلِيمِ ، وَأُقِرَّ لَكَ بِأَنَّكَ الْعَلِيمُ الْحَكِيمُ ، وَلَا شَهِدَ وَحْدَانِيَّةَ الْقَهْرِ وَالْجَبْرُوتِ فِي جَوَانِبِ الْمُلْكِ وَالْمَلَكُوتِ ، وَأَرَى بِعَيْنِ الشُّهُودِ جَمِيعَ النُّعُوتِ

in order for me to come back to You with full submission; and to acknowledge that You are the Omniscient and the Wise; and to witness the oneness of Your Authority and Dominance over the world of things and the world of spirits; and to allow my heart to witness all Your Attributes.

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَدْعُوكَ لِاتِّشَرَفَ بِالذُّخُولِ فِيْمَنْ تُنَادِيهِ إِلَيْكَ ، وَلَا تَحْقُقَ بِوَصْفِ الْعُبُودِيَّةِ فِي نِدَائِكَ لِي يَا عَبْدِي وَأَنَا بَيْنَ يَدَيْكَ ، وَلَا تَلْذَذَ بِسَمَاعِ هَذَا الْخِطَابِ مِنْكَ إِذْ تَقُولُ لِمَنْ يَدْعُوكَ لَبَّيْكَ . فَاجْعَلِ اللَّهُمَّ دُعَائِي لَكَ ، وَسُؤَالِي إِيَّاكَ بَابًا لِلْوَصْلِ ، وَمِفْتَاحًا لِلْقُرْبِ ، وَسَلًّا لِلتَّرَقِّي فِي مَدَارِجِ الْعُبُودِيَّةِ .

O my Lord! I ask You and call upon You to obtain the honor of being included amongst the ones You call to You; and to attain the quality of servitude when You call me "O my Servant" when I am before You; and to get the pleasure of hearing Your address to me when You say, "I am answering your call." So, my Lord, make all my supplications to You a door for me to get to You, and a key for bringing me close to You, and a ladder for me to climb the steps of servitude to You.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ فِي جَمِيعِ الْأُمُورِ كَمَا أُرَشِدْتَ ، وَأَسْأَلُكَ مِنْ وَاسِعِ
 فَضْلِكَ كَمَا أَمَرْتَ ، وَأَنَا عَالِمٌ بِأَنَّ الْأَقْلَامَ قَدْ رُفِعَتْ ، وَأَنَّ الصُّحُفَ قَدْ
 طُوِيَتْ ، وَإِنَّمَا أُرِيدُ إِخْرَاجَ الْعَقْلِ مِنَ التَّفَكُّرِ فِيمَا يُرِيدُ إِلَى التَّفَكُّرِ فِيمَا تُرِيدُ
 ، وَأَرْجُو نَقْلَ عَمَلِ الْجَوَارِحِ مِمَّا لَا تُحِبُّ إِلَى مَا تُحِبُّ ، فَأَخْتَصِرَ الزَّمَانَ ،
 وَأَقِفَ فِي مَقَامِ الْإِذْعَانِ ، وَإِذَا كَانَ إِنْفَادُ مَا لَا تُرِيدُ يَخْرُجُ عَنْ طُورِ الْإِمْكَانِ
 ، فَالْفِكْرُ فِيهِ عَنَاءٌ ، وَالْإِشْتِغَالُ بِطَلَبِهِ شَقَاءٌ . وَقَدْ طَوَيْتَ الْأَسْرَارَ مِنْ عُلُومِ
 الْغَيْبِ عَنْ عَامَّةِ الْخَلْقِ حِكْمَةً مِنْكَ وَعَدْلًا ، كَمَا أَظْهَرْتَ الْإِشَارَاتِ مِنْ
 عَلَامَاتِ الْغَيْبِ لِحَوَاصِّ الْعِبَادِ رَحْمَةً مِنْكَ وَفَضْلًا ، فَأَظْهَرْتَ فِي الطَّيِّ
 أَسْرَارَ الْأُلُوهِيَّةِ ، وَأَخْفَيْتَ فِي النَّشْرِ أَنْوَارَ الرُّبُوبِيَّةِ .

O my Lord! I ask You for guidance in all my affairs, as You have recommended; and ask You of Your boundless Bounties as You commanded while I am aware that the Pens have been put aside, and the books have been closed. My aim is to bring my intellect out of reflecting upon what it wants to reflecting upon what You want; and in hope of changing the course of my actions from what You do not like to what You like; so that time is saved and I stand in full submission before You. Since bringing about what You do not want belongs to the realm of impossibility, thinking about it brings exhaustion and busying with it is a cause of distress. Out of Your wisdom and justice, You hid the secrets of the inaccessible knowledge from most people; and out of Your Mercy and out of Your Bounty, You revealed signs of the inaccessible knowledge to an elite group of Your servants; yet You revealed the secrets of Divinity in what You hid, and concealed the Lights of Lordship in what You revealed.

اللَّهُمَّ اجْعَلْنَا مِمَّنْ إِذَا رَأَى الْعَطَاءَ بَعْدَ السُّؤَالِ فَرِحَ أَنَّ اللَّهَ وَفَّقَهُ لِسُؤَالِ مَا مَضَى بِهِ الْقَضَاءُ ، وَلَا تَجْعَلْنَا مِمَّنْ إِذَا رَأَى الْعَطَاءَ بَعْدَ السُّؤَالِ فَرِحَ أَنَّ اللَّهَ اسْتَجَابَ لَهُ الدُّعَاءُ . فَاجْعَلْ فَرَحَنَا بِمَا رَزَقْتَنَا مِنَ التَّوْفِيقِ أَنْ نَطْلُبَ مَا أَذْنَتْ فِيهِ بِالْإِمْضَاءِ ، وَلَا تَجْعَلْ فَرَحَنَا مُتَوَقِّفًا عِنْدَ مَا مَنَحْتَنَا مِنْ أَبْوَابِ الْعَطَاءِ . إِذْ تَوْفِيقُكَ الْعَبْدَ لِسُؤَالِ مَا تُحِبُّ فَضْلٌ مِنْكَ تَخُصُّ بِهِ مَنْ تَخْتَارُ ، وَتَعَلُّقُ الْعَبْدِ بِالْعَطَاءِ بَعْدَ السُّؤَالِ حِجَابٌ يَقُودُهُ لِلْوُقُوفِ عِنْدَ الْآثَارِ .

O my Lord! make me, when, upon supplication, I receive the grants, rejoice that Allah guided me to ask for what was decreed; and do not make me when seeing the grants rejoice that Allah answered my call and gave me what I asked for. Make us rejoice for being guided to ask of You what You have permitted to happen from pre-eternity; and do not make our rejoicing limited to the favours You just granted us. The guidance You grant to Your servant, to direct him to ask for what You like is a bounty that You bestow only upon those You select, while others become attached only to the gifts given to them upon their supplications, which makes the gifts a veil detaching them from You and pulling them towards the created beings.

فَأَدِمْ عَلَيْنَا يَا مَوْلَانَا تَجَلِّياتِ الْفَضْلِ وَالرَّحْمَةِ ، وَاجْعَلْنَا مَحَلًّا لِإِظْهَارِ مُوَافَقَاتِ الْحِكْمَةِ . وَاجْعَلْنَا مِنْ عِبَادِكَ الَّذِينَ تُحِبُّ مَهْمَا قَدَّرْتَ عَلَيْنَا ، وَمِنْ عِبَادِكَ الْمُتَعَلِّقِينَ بِكَ مَهْمَا أَجَرَيْتَ إِلَيْنَا . فَمَنْ عَرَفَكَ اسْتَغْنَى عَنْ كُلِّ مَا سِوَاكَ ، وَمَنْ طَلَبَكَ طَوَى جَمِيعَ الْأَفْلَاكِ .

Our Lord! Pour on us the various aspects of Your bounties and mercy; and make us a target of the manifestations of Your Wisdom; and include us in the people You love, regardless of what You decree upon us; and of the people who are attached to You,

whatever You bring to us. As he who knows You does not need others; and he who seeks You will travel through all orbits.

(كُتِبَتْ خِلَالِ الرِّحْلَةِ مِنْ إِسْتَنْبُولَ إِلَى لَنْدَرَةِ فِي ٦ ذِي الْقَعْدَةِ ١٤٣٢)

Written while travelling from Istanbul to London on the 6th of Dhul Qa'da
1432 H

DAILY LITANIES (AWRAAD)



Core Awraad

Wird al-Aam

The Wird al-Aam forms a connection with the sacred chain (*silsila*) through His Eminence our Master, Shaykh Muhammad Al-Yaqoubi (May Allah protect him and elevate his rank). It is to be recited twice daily: once after Fajr and once after Maghrib. The morning time may extend till before Zuhr, and the evening time may extend till before going to bed. However consistency in timing is recommended. If missed, the wird should be made up by reciting it twice the following morning or evening. After the wird, make du'a for our noble Shaykh, your parents, your fellow murids, whoever else you want and for yourself. The wird is a means for the barakah of the *silsila* to reach the murid.

Quranic Recitation

The following Surahs at the timings detailed below are recommended by our noble Master. However, a *Juz* daily should be read by people who can recite well, if possible.

- ❁ Surah Yasin – after Fajr prayer
- ❁ Surah Al-Waqi'a – after Maghrib or Isha prayer
- ❁ Surah Al-Mulk – after Maghrib or Isha prayer

Further Awraad

The following should be started once the Wird al-Aam and recitation of daily Surahs is consistent for brothers and sisters who can read Arabic. For those who are unable to read Arabic; they should read “*hasbunallahu wani'mal Wakeel*” 450 times daily.

Hizb al-Bahr

To be recited immediately after Asr prayer once daily, and if missed can be recited after Fajr prayer the next morning or the next available time. It is of great benefit for both your spiritual growth and your protection.

Al Yaqoutiya

To be recited minimum once every day. For those eager to see the Prophet (Peace be upon him) in their dreams, it is recommended three times every day. It should be recited in the night from after Isha prayer or before going to bed.

Al Wazeefa

To be recited after Maghrib prayer. The Shaykh recommends the recitation of this only after consistency and memorisation of the other litanies.

An effort should be made to memorise all the aforementioned awraad.

Adab of Reciting Awraad

- ❁ Always recite *awraad* in a state of wudu (purity) and sitting facing towards the Qibla with only space for prostration and no distractions/interruptions; full concentration throughout.
- ❁ Wear clean clothes and if possible, perfume the room.
- ❁ Learn and recite with correct tajweed to maximise benefit and pleasure of recitals.

S U P P L E M E N T A R Y A W R A A D

To be read on a stage by stage basis; complete one stage and move to the next upon the deliberation with the shaykh or ones muqaddam.

Beginning Level

Stage One

❁ 70 000 Istighfaar (*astaghfirullah*)

To remove the impact of past sins. The Shaykh advises that the impact will be greater the shorter time this is spread over. For example, reading 10 000 daily for seven days is better than 2000 daily for 35 days. Once completed if you don't feel its benefit then one should repeat it.

Stage Two

❁ 40 khatams of Dalail ul Khayrat or,

❁ 100 000 Salawat in the easiest form for you (an alternative if one struggles with reading Arabic).

To increase your love for the Prophet (Peace be upon him) and allow you to acquire his beautiful characteristics.

Stage Three

❁ 100 000 Tahlil (*la ilaha illa Allah*)

To strengthen Iman and make you realise the oneness of Allah.

Intermediate level

Instruction to be sought from the Shaykh, this could be for example:

❁ 10 minutes "Allah" daily

❁ 1000 Tahlil daily or other awrad

GENERAL INSTRUCTIONS

In addition to the above, the following instructions are an integral part of the Shadhili Way and will help you stay firm on the path.

Muraqaba & Muhasaba

Be vigilant; watch yourself throughout the day and review your account before you go to bed each night (reckoning yourselves). For example, "I shouldn't have missed Fajr or lost concentration in prayer/dhikr etc"

Weekly Dhikr Gathering

Attendance of the weekly dhikr gathering in one's local area (*halaqa*) is obligatory in the Sufi Way (*tariqa*) for many spiritual, intellectual and social benefits therefore priority should be given to it above other engagements.

Poems

Every week read one of the below poems of our Master, Shaykh Muhammad Al-Yaqoubi;

- ❁ Directions for the Seekers
- ❁ My Spiritual Journey
- ❁ The Drink of Love
- ❁ Abul Hasan al-Shadhili

Yahoo Forum (Mailing List) / Sacred Knowledge Murid Section

- ❁ Follow up on the mailing list and try to read the FAQ and advice within the documents section of the forum. You will be sent an invitation to join via email.
- ❁ You will also be sent login details to the murid section of the Sacred Knowledge website. This also contains valuable material, including recordings of previous murid gatherings with our Master, Shaykh Muhammad Al-Yaqoubi.

Reading / Audio Lectures

Listen to the lectures of our Shaykh from YouTube as well as the ones available on CD from Sacred Knowledge. These are the basic classes and texts for our Tariqa. Also reading the following books of *Ibn Ata 'illah as-Sikandari* is recommended:

❁ The Book of Illumination (*Kitab al-Tanweer*)

❁ The Bridegroom's Crown (*Taj al-'Arus*)

Study

Learn the basic Fard al-Ayn knowledge in Aqidah, Fiqh, Tajweed and Sunni beliefs. The local Muqaddam can help to facilitate this.

Service (Khidma)

Everyone should try to give some time to take part in khidma:

❁ to our noble guide who is taking our hands to Allah,

❁ to our brothers and sisters on this journey, and

❁ to our local communities (e.g. teaching, masjid cleaning etc)

For volunteering to help spread this way please come forward to your local Muqaddams.

Social Media

Those who have access to the internet should create a Facebook account to keep up to date with the Shaykh's posts. These encompass a variety of beneficial subjects as well as including valuable guidance.

Dress Code

❁ Sisters: Put on a full hijab covering the entire head and neck till under the chin and wear dark socks with long jilbab as well as covering the arms to the wrists and never putting on any perfume or makeup outside your home.

❁ Brothers: Be formal or semi formal and elegant as much as possible. When coming to the masjid wear a jillabah, (the morrocan type not the saudi type) with a white hat. At work and on other occasions outside your home wear a suit or as close to it.

General Guidance

- ✿ Try and allocate an area within your house/bedroom for all worship and awraad.
- ✿ The wird can be recited with partners and with other family members as well as children
- ✿ Your brothers and sisters in the tariqa are your family and immediate community. Try to spend as much time as possible with your fellow murids both within religious and social settings.
- ✿ Avoid time wasting, e.g. watching TV and surfing the internet; rather spend free time in dhikr, study and serving parents.
- ✿ Ask forgiveness from people – start your journey with a clean record.
- ✿ Brothers should try to maintain 40 consecutive Fajr prayers with the congregation.
- ✿ Do not get involved in any arguments with people from other groups and avoid anyone who argues with you about anything related to the religion.
- ✿ Prayers missed in the past forty days should be made up for immediately and the daily prayer for 40 consecutive days must not be missed (exception to sisters).
- ✿ Make a schedule that suits oneself to make up all missed prayers of ones lifetime in a consistent manner. For example, make up 2 missed prayers with each fard prayer.
- ✿ Increase your following of the Sunnah of the Prophet (Peace be upon him), for example:
 - Pray the night prayer (*Qiyam-ul-Layl*) at least twice each week
 - Fast Mondays and Thursdays

الْوَرْدُ الْعَامُ
AL-WIRDUL `AAM
THE GENERAL LITANY



1. Recite Once

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

A-`UDHU BILLĀHI MINASH SHAYTĀ-NIR RAJĪM

I seek refuge in Allah from Shaytan, the rejected one.

2. Recite Three Times

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BIS-MIL-LĀHIR RAHMĀ-NIR RAHĪM

In the Name of Allah, Most Gracious, Most Merciful.

3. Recite Once

وَمَا تَقْدِمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ
هُوَ خَيْرًا وَّ اَعْظَمَ اَجْرًا

وَاسْتَغْفِرُوْا اللّٰهَ

اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ

WA MĀ TUQAD-DIMŪ LI-ANFUSIKUM MIN KHAYRIN TAJIDŪHU
'INDAL-LĀHI, HUWA KHAYRAN WA A'A-ZAMA AJRĀ, WAS-TAGH-
FIRUL-LĀH, INNAL-LĀHA GHAFŪRUR-RAHĪM

And whatever good you send forth for yourselves, you shall find it with Allah, better & greater in reward. And seek the forgiveness of Allah, for Allah is Oft-Forgiving, Most Merciful. [Surah Al-Muzzammil, 73:20]

4. Recite 99 Times

أَسْتَغْفِرُ اللَّهَ

AS-TAGH-FIRUL-LĀH

I seek the forgiveness of Allah.

5. Recite Once

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
وَأَتُوبُ إِلَيْهِ

AS-TAGH-FIRUL-LĀHAL 'AZĪMAL-LA-DHĪ LA ILĀHA ILLĀ HUWAL-
HAYYAL-QAY-YŪMA WA ATŪBU ILAYH

I seek the forgiveness of Allah, the Most Great, other than whom there is no god, the Living, the Self-subsisting Supporter of all, & I turn to Him in Repentance.

6. Recite Once

أَنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

IN-NALLĀHA WA MALĀ-IKATAHU YUSALLŪNA 'ALAN-NABIY, YĀ AY-
YUHAL-LADHĪNA ĀMANŪ ṢALLŪ 'ALAYHI WA SAL-LIMŪ TASLĪMĀ

Verily Allah and His Angels send blessings on the Prophet: O you who believe, send blessings on him and salute him with all respect.[Surah Al-Ahzab, 33:56]

7. Recite 99 Times

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ
الْاُمِّيِّ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

ALLĀHUMMA ṢALLI 'ALĀ SAYYIDINĀ MUHAMMADIN 'ABDIKA
WA RASŪLIKAN-NABI-YIL-UMMIY, WA 'ALĀ ĀLIHI WA SAHBIHI
WA SALLIM

O Allah, bless our master Muhammad, Your Servant and Messenger, the Unlettered Prophet, and his family and Companions, and grant them peace.

8. Recite Once

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ
الْاُمِّيِّ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ تَسْلِيْمًا بِقَدْرِ عَظَمَةِ
ذَاتِكَ فِي كُلِّ وَقْتٍ وَحِيْنٍ

ALLĀHUMMA ṢALLI 'ALĀ SAYYIDINĀA MUHAMMADIN 'ABDIKA
WA RASŪLIKAN-NABI-YIL-UMMIY, WA 'ALĀ ĀLIHI WA SAHBIHI
WA SALLIM TASLĪMAN BI-QADRI 'AẒAMATI DHĀTIKA FĪ KULLI
WAQTIN WA HĪN

O Allah, bless our master Muhammad, Your Servant and Messenger, the Unlettered Prophet, and his family and Companions, and grant them peace, as greatly as the greatness of Your Being, at every moment & time

9. Recite Once :

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

FA`LAM ANNAHU LĀ ILĀHA IL-LAL-LĀH

Know, therefore, that there is no god but Allah.

[Surah Muhammad, 47:19]

10. Recite 99 Times:

لَا إِلَهَ إِلَّا اللَّهُ

LĀ ILĀHA IL-LAL-LĀH

There is no god but Allah.

11. Recite Once :

لَا إِلَهَ إِلَّا اللَّهُ سَيِّدُنَا مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ
عَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

*LA ILĀHA IL-LAL-LĀHU SAYYIDUNĀ MUHAMMADUR RASŪLUL-
LĀH, ṢALLAL-LĀHU `ALAYHI WA `ALĀ ĀLIHI WA SAHBIHI WA
SALLAM*

There is no god but Allah, our Master Muhammad is the Messenger of Allah, may the blessings of Allah be upon him and his family and his Companions, and may He grant them peace.

12. Recite 3 Times: (Suratul Ikhlas)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

*BISMIL-LĀHIR- RAHMĀ-NIR RAHĪM
QUL HUWAL- LĀHU AHAD, ALLĀHUṢ- ṢAMAD,
LAM YALID WA LAM YŪLAD, WA LAM YAKUL- LAHŪ
KUFUWAN AHAD*

Say: He is Allah, the One; Allah, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him. [Surah Al-Ikhlas, 112: 1-4]

13. Recite Once: (Suratul Fatihah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ . آمِينَ

*BISMIL-LĀHIR- RAHMĀ-NIR RAHĪM
 ALHAMDU LIL-LĀHI RABBIL- 'ĀLAMĪN, AR-RAHMĀ-NIR-RAHĪM,
 MĀLIKI YAWMID- DĪN, IY-YĀKA NA 'BUDU WA IY-YĀKA NASTA 'ĪN,
 IH-DINAŞ- ŞIRĀTAL MUSTAQĪM, ŞIRĀTAL LADHĪNA AN'AMTA
 'ALAYHIM, GHAYRIL MAGH-DŪBI 'ALAYHIM WA LAD-DĀLLĪN.
 AMEEN.*

In the Name of Allah, Most Gracious, Most Merciful.

All Praise is for Allah, Lord of the Worlds.

Most Gracious, Most Merciful.

Master of the Day of Judgement.

You (alone) we worship; & You (alone) we ask for help.

Guide us to the Straight Path.

The Path of those upon whom You Have bestowed Your Grace, Not (the Path) of those who earn Your anger (wrath), Nor of those who go astray.

[Surah Al-Fatihah, 1:1-7]

Make du'a for our noble Shaykh, your parents, your fellow murids, whoever else you want and for yourself.

THE ETIQUETTES OF THE LITANY¹

SHAYKH MUHAMMAD AL-YAQOUBI

Translated² by Adnaan Raja

Praise be to Allah ﷻ who connects unto Himself, through bonds of remembrance, those who are detached. May prayers and salutations be upon our master Muhammad, the source of light; his pure household; and elect companions.

Know O seeker - may Allah ﷻ support you - that when reciting the litany it is important to observe certain etiquettes and manners which will lead you to the ultimate goal.

Although remembering Allah ﷻ in every moment and at every opportunity is praiseworthy, the special litany for journeying to Allah ﷻ is distinct from other supererogatory invocations which are recited at particular times and occasions.

The litany is not recited solely for rewards and blessings, but also to reap the fruit of the litany; to experience its purifying and purging impacts, and its beautifying and spiritual effects on the self, heart, and soul: Whoever does not have a litany will have no fruit - your fruit is dependent upon your litany.

I summarised these etiquettes into a brief epistle to benefit those seeking Allah ﷻ. These are the recommended

practices for all litanies which are prescribed by all Sufi Orders, with the exception of specific practices that seekers learn from their spiritual guides.

1. COMPLETE OUTER PURIFICATION OF BODY, CLOTHES, AND SETTING

Clothing must be cleaned of bodily odours, such as perspiration, as well as other unpleasant smells.

The location should be free from dirt and dust. Angels are repelled by untidy places, whereas devils are inclined to them.

In the past, Muslims would take special care when preparing for Fridays by purifying themselves, applying perfume, and burning incense. Women were known to sweep the Prophet's ﷺ Mosque on Thursdays.

We observed our grandmothers and mothers wash clothes and clean rooms every Thursday in preparation for receiving the Angels on Friday.

2. BATHING AND WUDU (ABLUTION)

You must not recite the litany except in a state of ritual purity. It is better to renew your *wudu* beforehand, as doing

¹ A litany or wird is that which is recited regularly and at designated times. In this context, a litany which is prescribed to the spiritual traveller [muṣāfir] by one's authorised spiritual guide [murshid].

² The original article [ādāb al-awṣiyyāt] appeared as a series of posts on Shaykh Muhammad al-Yaqoubi's (Allah preserve and protect him for the sake of the Ummah) Arabic facebook page: www.facebook.com/ShaykhMuhammadAbulHudaAlYaqoubi

so will strengthen determination, invigorate the body, disincite Satan from approaching you, and illuminate your limbs: *Wudu* is the weapon of the believer.

Allah ﷻ coupled outer and inner purity in the glorious Qur'an, saying: *"Indeed, Allah loves the repentant and loves those who purify themselves"*³.

3. USING FRAGRANCE

The seeker should try to use fragrance at all times. Generally speaking, a seeker should always distance himself from malodours - such as the smell of perspiration and garlic or onion in food - more so prior to reciting the litany.

Angels are repulsed by all unpleasant odours; this is a major reason why the Prophet ﷺ disliked eating onion and garlic.

Burning incense at the place of *dhikr* is recommended as it encourages Angels to assemble there. Na'im ibn Abd Allah al-Mujmir رضى الله عنه and his father رضى الله عنه would burn incense in the Prophet's ﷺ Mosque. His father was a companion of the Prophet ﷺ and it is said Na'im رضى الله عنه was too.

The purpose of burning incense is to perfume the body, clothing, and place.

4. PREPARING FOR THE LITANY BY DONNING THE BEST ATTIRE

The invoker sits before the Lord of the Worlds, the King of Kings. Thus, just as a person diligently smartens himself before visiting people of status, a

person must beautify himself with the best attire prior to performing *dhikr*.

Donning nice clothes helps the novice stay attentive, collected, reposed, self-conscious outwardly and inwardly, and respectful of what he is engaging in.

5. FACING THE QIBLA

While facing the *Qibla*⁴, there should be enough space to prostrate between the invoker and the wall. This is to minimise distractions and reduce fidgeting. The aim is to not have anything present which could cause a lapse in attention - such as images or other sensory disruptions. This way, if the invoker happens to look in front, towards the wall, then he will not see anything that diverts his attention.

6. WITHDRAWING FROM PEOPLE

We heard the Gnostics say: *"Seclusion from people is a sign of affluence"*. Hence, you will not receive acceptance with Allah ﷻ until you cease relying on creation and stop inclining towards them; whether in distress, for benefit, hope or wish, or in fear.

Turning away from the addressee during a conversation is considered bad etiquette amongst people and is deemed unbefitting. So how can it be tolerated when the invoker sits before the Creator?

Withdrawal from the masses can only be achieved by being alone, somewhere secluded.

It is not appropriate to hold prayer beads and recite the litany while sitting

³ Al-Qur'an: 2:222

⁴ The direction of the Ka'bah

among people, conversing with them, or observing them.

Of course, performing *dhikr* at all times, in every situation, is permissible, but we are discussing the special litany by which the invoker hopes to rid himself of bad traits, assume good traits, receive manifestations, and ascend to degrees of perfection.

7. CEASING ALL OTHER ACTIVITIES

Free yourself from other preoccupations, such as answering the phone or attending to one's spouse, parents, or children.

Interrupting *dhikr* to answer a phone call is inappropriate and a breach of etiquette because it entails an individual interrupting his conversation with someone of a higher rank in order to answer the call of someone lower.

When a child is conversing with someone and his father calls him, he will end his conversation to answer his father. Similarly, an employee will end his discussion with a friend, while at work, to heed the call of his employer. So what about a person who is with the Lord of the Universe; is it befitting for him to interrupt *dhikr* while he is with Allah ﷻ to answer the call of one of His creation? Or while he is with the King of Kings, the Judge of Judges, to turn to one of His slaves instead?

During *dhikr*, a person leaves this world and is admitted before Allah ﷻ. The one engrossed in *dhikr* does not hear any call, nor observes anyone else, because the pleasure of *dhikr* and absorption in it overpowers all of his senses.

It is not correct to recite the litany while watching television, performing transactions (buying and selling), or reading a book. If he is preoccupied with such matters during the litany, then he will be receive the general reward of *dhikr*, but he will not benefit from its special spiritual effects because his etiquette was lacking.

People whose homes are not free of distractions should firstly switch off the phone or at least put it in another room, and inform their parents or spouses that they will be busy for some time. Complete any tasks they have for you either before or after the litany. Within a few days they will become accustomed and postpone any tasks they have for you till after the litany.

In no way whatsoever does this mean that people should neglect the rights of others - especially parents - during a necessity. Nor does it mean you should leave children exposed to risks until the litany is completed: Necessity makes lawful the unlawful. Allah ﷻ says: "*He has chosen you and has not placed upon you in the religion any difficulty*"⁵.

Each time has its respective obligations which the seeker must fulfil; the Sufi is a person of his time. Alluding to this, the Prophet ﷺ said: "*When supper is brought to you at the time for prayer, then eat the food prior to performing the evening prayer*"⁶. This dispensation was given in order to prevent thoughts of food transpiring during the prayer because this would impede concentration.

⁵ Al-Qur'an: 22:78

⁶ Sahih Muslim

8. CONCENTRATION

Concentrate on Allah ﷻ during the *dhikr*; be entirely absorbed in His remembrance. If this proves difficult then imagine, for example, the Arabic script of the Divine Name - Allah - when invoking this Name.

Contemplate the meanings of the *dhikr* also: If seeking forgiveness, ponder remorsefully over your sins, the vastness of Allah's ﷻ Forgiveness, and repent from every sin. When sending prayers upon the Prophet ﷺ, recall his innumerable virtues and limitless characteristics and qualities; as many, or as few as you know. It suffices to focus your thoughts on his blessed shrine; imagine standing before the greatest beloved ﷺ while sending prayers upon him. Likewise, for every *dhikr*, contemplate on its respective meaning.

9. DESIGNATING A PLACE

The *dhikr* should be performed in a specific place within the home, like a prayer area. Designate this area for the litany and do not switch daily from one place to another. This is known as *the secret of the place* because Angels gather there; rendering it an area of munificent blessings, lights, tranquillity, serenity, and protection for anyone seated in it - this is well known and famous. This is why the areas where the Saints retreated contain many secrets and supplications are answered therein.

In the home of my father - Shaykh Ibrahim al-Yaqoubi (Allah ﷻ sanctify his secrets) - there was a specific room for his spiritual retreats. When he would leave the house, nobody was able to reside in that room.

My grandfather - Shaykh Isma'il al-Yaqoubi (Allah ﷻ sanctify his secrets) - had his place of retreat in the upper area of al-Sananiyya Mosque; it remains a locus of secrets and lights till today.

Be careful not to de-sanctify this area in your home by changing clothes or entertaining family in it, because Angels, tranquillity, and lights descend upon it.

10. CONSISTENCY IN TIME

Punctually maintain the litany in its actual times; morning and evening, without delay. This is *the secret of time*. It leads to attaining the goal and has prodigious effects.

The seeker should arrange his schedule in a way to make the litany the central focus; arranging other duties and obligations around it. So if you intend to recite the morning litany after the prayer of *Fajr*, and the evening litany after the prayer of *Isha*, then do not change this schedule.

Do not move the litany to another time, no matter what. Struggle to maintain consistency. There will be some difficulties at first, but once it becomes habitual, you will find it extraordinarily easy and sweet. You will find your schedule eased and preoccupations lessened through the blessings of the litany. There will be pleasure and sweetness in your time and you will sense blessings throughout the day.

The best times are immediately after the obligatory prayers. Furthermore, there are two times in which the seeker should not be bereft of *dhikr*: Following

Fajr until just after sunrise, and from *Maghrib* till *Isha*.

11. CORRECT PRONUNCIATION

Correct and accurate pronunciation of the litany is very important so not to corrupt words and letters through incorrect articulation.

When invoking the Divine Name *Allah*, you must articulate the *hamza* lightly and the *lam* emphatically, while stressing the latter for the duration of one syllable.

When reciting the name al-Razzaq, the letter *qaf* must be articulated as a *qaf* [voiceless uvular stop] and not as a *hamza* [glottal stop] as some people do, resulting in al-Razzā'a. Such people refer to a person named Abd al-Razzaq, Abd al-Razza'a; Razzā'a in Arabic means calamity - a meaning no invoker will ever intend.

Since mispronouncing Divine Names and Qur'anic verses is disrespectful towards Allah ﷻ, no seeker should ever fall into it lest adverse effects transpire.

A common error is the mispronunciation of *lā ilāha illa Llāh* (there is no god except Allah). Some omit a word, while others stretch the letter *ha* [voiceless glottal fricative] in the word *ilāha* [God], rendering it from the singular form to dual, thus giving the incorrect meaning: There are no *two* gods except Allah.

The invoker must not recite quickly just to complete the litany lest some letters

are mispronounced in which case one will not reap the fruit of the litany.

Correcting one's pronunciation as much as possible is a prerequisite for *dhikr*, particularly for Arabs. There is some leeway granted to non-Arabs, as in the case of the noble companion Bilal رضي الله عنه who would articulate the letter *shīn* in a way resembling *sīn* during the call to prayer. The invoker is not sinful for mispronunciation, as long as he tries his utmost to learn.

It is best to recite the litany in a moderate volume - between silent and loud - so that it is audible to oneself. Merely moving the lips without any sound is not sufficient, because the litany is built on verbal *dhikr* and repetition of words.

This is what needed to be clarified regarding the etiquettes of the litany - according to the Sufi masters - for all seekers and students; especially brothers and sisters of our path⁷.

I implore Allah ﷻ to bestow upon us, you, and all seekers, perfect etiquette towards Him, fear of Him, and proximity with Him; that He open the doors of closeness and nearness to Him for us and you. We ask Him to fill our hearts with love and the secrets of gnosis. There is no capability except from Allah; upon Him I rely and to Him I turn.

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⁷ Shaykh Muhammad al-Yaqoubi is authorised to impart spiritual guidance from leading figures including his father, Shaykh Ibrahim al-Yaqoubi (d.

1406/1985), and Shaykh 'Abd al-Rahman al-Shaghouri (d. 1425/2004) - may Allah have mercy on them both.

The Manners Commendable for the Mystic Traveller on the Path of the Sufis

Al-Adaab Al-Mardiya Li Salik Tariq Sufiyyah

by

Al-Imam Muhammad Ibn Ahmad Al-Buzidi (r)

(The following are summarised notes from a class taught by Sayyid Shaykh Muhammad Al Yaqoubi in South Africa, April 2007)

Imam Buzidi (r) was a murid of the great Shadhili Master Mulay Al-Arabi Ad-Darqawi (r), and died before his Shaykh in 1229 A.H.

The Shadhili Way is about studying sufi texts and spending time on awrad.

Golden Rule: If you want to know how much you observe the sanctuary ('hurma') with Allah Most High and the Holy Prophet, peace be upon him, then observe your level of adab with your Shaykh.

There are 65 adaab listed (commendable manners), all of which are derived from the Quran and Sunnah.

Shaykh Muhammad prefers to arrange the points in a different order to what has been written, as some are more pertinent for advanced students rather than for beginners etc. This will be taught at a later date inshAllah.

It is amongst the adaab of the murid:

1. To bring a gift when visiting the Shaykh, even as little as a piece of wood if the murid is poor.
2. Not to sit privately with the Shaykh for prolonged periods of time outside classes and dhikr lessons, as this may lead to disrespect. Hence only those should serve the Shaykh who are firm on the path.
3. Not to laugh in front of the Shaykh. Your laughter should always be less than the Shaykh's- it may be a test to see how you behave.
4. Not to speak a lot in front of the Shaykh. If you do have to speak, ensure that it is not done loudly.
5. To sit in front of the Shaykh rather than to his left or right side i.e. not to be honoured but rather to sit as a humble servant.
6. Not to look directly at the Shaykh when he is sitting in front of you, except when he is speaking or unless you are overwhelmed by yearning and longing for him.
7. Not to rush in speaking, confirming or denying what the Shaykh is teaching. Rather put your knowledge behind you and claim nothing in order to learn from him.
8. To sit with the Shaykh as a slave would sit with his master, and not as lay people sit with each other. He is like a qibla for the murid, so you should not turn your attention away from him. Rather, have total concentration upon him.
9. Not to walk alongside him. The murid should be either behind him or a little in front of him if he is clearing the way. The Shaykh is the Imam, and the murid a follower.

10. Not to lead the prayer whilst in the presence of the Shaykh, unless commanded to do so.
11. Not to sit where the Shaykh usually sits even if commanded, as adab is above obedience.
12. Not to eat with the Shaykh, even if he insists (unless he makes an oath), as this may lead to informality and casualness.
13. Not to sleep in the same room as the Shaykh, but outside like a servant; even if it is hot, cold or risky. This is to avoid disturbing him.

When adab is present tariq is present. Adab is a lifeboat and if you are on board you will survive even with ignorance.

14. Not to call upon the Shaykh when he enters his home, rather wait until he exits his home. S. Ibn Abbas (r) would wait outside in the scorching sun for his teacher, S. Zaid ibn Thabit (r), in order not to disturb his sleep.
15. Not to sit at the door of the Shaykh. If you are commanded to do so, then stand with your back to the door.
16. Not to enter the house of the Shaykh without his presence and permission. Entering ordinary people's homes requires high taqwa, let alone that of the Shaykh.
17. Not to take from the Shaykh anything of the dunya, small or large, even if the Shaykh insists (unless you have no food for example). If he insists, you apologise and refuse. Do you look to gifts, or to Allah Most High?
18. Not to bring your family to visit the Shaykh's family except with the intention of ziyara and baraka. Keep the visit short, for the family has the same rights as the Shaykh. Visitors should help out, and not laugh and be informal. You mustn't take children that can't behave well. It would be better for you to do read Fatiha for your Shaykh in your own home rather than commit bad adab in his.
19. Not to wear the Shaykh's clothes even if he gives them to you. Honour them, put them on your head then wrap and preserve them, as they have come from a body close to Allah Most High. If you can't take the amanah, leave it.
20. Not to wear new clothes without the Shaykh's permission. This is haram for the murid in tajrid i.e. those who have left the dunya and live in the zawiya. These murids don't take anything of the dunya except from the Shaykh.
21. Not to complain to the Shaykh about any of your worldly affairs, as the dunya is not your aim-people who do this seldom achieve success. Rather, if you experience difficulties make intercession (tawassul) by your Shaykh, without informing him. Your suluk is for the sake of Allah Most High. When a murid complains he loses in the sight of the Shaykh.
22. Not to rush in answering the Shaykh when consulted but rather reflect on the meaning and purpose of his question. If you fully understand, then answer. If not reply, "You know better Sayyidi".
23. He should hide his human needs from the Shaykh e.g. if you need to go to the bathroom. One of the fruits of sitting with the awliya is that it increases your level of shyness.
24. To follow the Shaykh in his likes and dislikes. Love what he loves and whom he loves. Observe and follow in what causes him happiness and away from what causes him grief.
25. Not to show your knowledge in front of the Shaykh, nor any high spiritual states or insights, even if Divine gifts are pouring on you like clouds.
26. Not to turn to any Shaykh other than your own.
27. Not to request miracles from your Shaykh, rather ask him to remind you of Allah Most High and decrease your attachment to the dunya etc.
28. Not to start a new state without the permission of the Shaykh e.g. reading a new wird/ getting rid of all wealth. The secret is hidden in the permission and not in the work itself.

29. Not to suspect that the Shaykh dislikes you, humiliates you or gives precedence to others above you.
30. Not to hide your love for Allah Most High, the Prophet (s), the Shaykh and your brothers. The benefit of doing this is that if your love is low, talking about it will lead to increase. People in the tariqa are of three types: those with pious intention (niya) and sincere truthfulness (sidq), those with niya but no sidq, and those with neither. The first get the opening (futuh) when they arrive to the Shaykh. The second get it after they arrive. And the third must struggle a lot. A murid could stay with the Shaykh for 30 years and not get any sidq. In fact if a person enters without niya it is hypocrisy, and it becomes very difficult to teach him.
31. Not to convey contents of private talks in public or discuss public talks in private environments, i.e. some sufi instructions are for specific people (khawaas) only and not for the public (awaam). Eg why steal the secrets of al-hadra and divulge their words to unworthy people? Also, some public talks have connotations of dunya, which are not for the khawaas.
32. Not to stop disciplining his soul or become lazy. One should not sit with people who are weak in their yaqeen (certainty) as it has a negative effect.
33. Not to sit in a place of darkness or wrongdoing like marketplaces.
34. Not to praise himself no matter what heights he reaches in khidma, sidq and mahabba.
35. (i) Not to start giving out a wird or guiding people before ijaaza is granted from his Shaykh.
(ii) Not to perceive himself above any muslim let alone his brothers in tariqa. If he did this he would share the maqam of Iblis ("I am better than him").
36. Not to ask to be appointed as a muqaddam. S. Luqman said to his son "Be a tail not a head, as strikes come to the head first and not the tail."
37. Not to change his outward state e.g. in dress code, subha, simple shoes, stick, etc. When people take tariqa they leave luxuries and wear simple things. They should not leave these until they are permitted to do so. These codes are for full time murids (e.g. living in a zawiyya) in a state of tajrid.
38. When the murids sit for their mudhakara they leave a place for their Shaykh empty, so that if he attends, his maddad (assistance) goes through the halaqa. Even if he does not attend you should embrace the adab as though he is present. This elevates the states of mureeds.
39. When the murids gather in the zawiya without the presence of the Shaykh they should prepare his place and act as though he is amongst them.
40. If they are with the Shaykh in some place and the Shaykh leaves, his place should remain empty. The whole universe is like a zawiyya. Your zawiyya is your hadra (presence) with Allah Most High. The khalifah of the Shaykh may sit in the Shaykh's place with the permission of the Shaykh. If it is obligatory to respect the place where the Shaykh sits what about the rights of the body of the Shaykh?

Respect stems from mahabba (love) and adab (good manners) is a result of respect.

People who have good adab with the Shaykh will get ikhlas, because the Shaykh receives Divine Transcendences at once, and divides around him. Anyone in company of the Shaykh who still has darkness, it is because of the love he has for his nafs.

Classification of Murids:-

- (i) Some oppose the Shaykh without haya or shyness.
- (ii) Some leave him and never return.
- (iii) Some don't seek his counsel and if they do they don't act upon it.
- (iii) Some are there to fill their bellies
- (v) Some do dhikr with the Shaykh but not when alone

(vi) Some follow their nafs and desires and claim the Shaykh told them to do so.

(vii) Some of these repent and advance. Whereas some don't.

I have seen someone arrogant above his Shaykh and his secret was gone and all that remained was gossip. If you busy yourself with attacking the people of Allah, then there is no success. Respecting all people is key to success. The worst jealousy is amongst sufis because their secrets are the most precious.

Praiseworthy categories;

(i) Some when the Shaykh is mentioned they mention Allah Most High and His Messenger (peace and blessings upon him). The remembrance of the Shaykh reminds them of Allah Most High.

(ii) When they see the Shaykh they see Shuhud and annihilate in the Greatness of Allah Exalted and High.

(iii) Some forget themselves when they see the Shaykh.

(iiii) Some stay in baqa (subsistence), absorbing/receiving from the Shaykh whatever he may pass to them.

41. To take knowledge from the young and old without arrogance.

“Knowledge runs away from arrogant people to people of humility”

42. To stand up in respect for people of Allah Most High. E.g. guests coming to visit the Shaykh. Also give these people priority to sit around the Shaykh and see them off with due courtesy.

43. To do same with people we don't know because we don't know their ranks and also our behaviour may cause them to benefit from our Shaykh.

44. To behave well with extra adab especially in front of newcomers. Newcomers are sometimes affected by behaviour of murids more than they are by the Shaykh. The reality of the disciple is manifested but the haqiqa (reality) of the Shaykh is hidden so the newcomer can only see the disciple.

Someone with much intention and sidq could visit but see the misbehaviour of the murids and is pushed away. However someone with no intention could visit and through the manners of the murids he is attracted to the path.

45. To hide the secrets of the tariqa. If he doesn't, safety will not be his companion.

46. Not to enter to see the Shaykh when he is eating or if he is alone. Rather wait until he calls you or comes out. Don't follow him when he goes to the bathroom.

47. Not to get married before being firm and well established unless he fears fitna /haram. Generally speaking the murid should not try to get all of the permitted lusts and desires and his aspiration should only be to Allah Most High. When he gets rid of his nafs he is able to eat, wear, mount or marry as he wishes.

48. The murid should not have a house, dress, bed, mount etc. better than his Shaykh's. This is because the real murid should behave like a slave to his master.

Do not imitate the Shaykh in his spiritual cases, but rather in his character. E.g. Mulay Ad-Daraqawi (r) wore the special clothes of the Ahl ul Bayt. Once a murid wore similar, the Shaykh's heart was restricted, and the murid passed away shortly after. Do not to claim the muqam of the Shaykh. If you have it, hide it.

49. Not to clean your throat in the presence of the Shaykh. If you have a cough sit at the back so that there is no disturbance.

50. Not to have arrogance and not to find it difficult to humiliate yourself to advanced murids and to the people Shaykh loves.

The Shaykh Al Akbar (r) tells us of the Malamatiya (people of blame), a group within the sufis who are masters of the way to Allah Most High. However, they hide themselves so as to appear like ordinary people in terms of prayers, (praying only the five fard), in appearance,

having no distinguished states, and walking in market places. The common people don't find them different (no extra fard/sunnahs) whereas they are different in the states of their hearts, firm in their slavehood ('ubudiyya). They stand on every occasion with the appropriate position in front of Allah (swt), witnessing Him when eating, drinking but are veiled from people. Sometimes they even do strange acts in order to push people away.

51. One of the adabs before sitting with his Shaykh is to be in a state of wudu, as sitting with the Shaykh means dhikr of Allah (swt). Thus one should not eat foul/strong smelling things such as garlic etc. because sitting with the Shaykh means sitting with angels who surround the gathering. The key to the grand opening (futuḥ al akbar) for the author was that he always had good adab with the people of tasawwuf when he was young. Leaving a session of the Shaykh without excuse is bad adab and should only be done if necessary, i.e. for the service of the Shaykh or if parents are calling.

(a) The murid's actions should be better than his claims and words

(b) To bear and withstand any harm inflicted by his brother

(c) Adab of fuqara with each other is Ihsan, doing good, extending favours to them using soft words and friendliness.

52. You should not give an opinion in the presence of the Shaykh even if he consults you. How would a blind person lead someone who sees with both eyes? Because your fatwa is from yourself and his fatwa is from his Lord. If Shaykh does ask you, it may be a test to see if you get out of your will (irada). Some might have the permission to do so but this is only after being totally annihilated.

53. Murid should not give permission to read the awrad or instruct extra ibadah unless it is nasihah for the sake of Allah (swt). In suluk you should not act like a Shaykh.

54. Do not convey any statements against the Shaykh to him. Believe that Allah (swt) would make the Shaykh aware of an issue before you speak. Anyone who sees the faults of the murids and reports them to the Shaykh is blind to his own faults. If he were engaged in dhikr he wouldn't notice any such faults. Reporting of such issues may be based on false information, which could lead to the Shaykh becoming angry at that murid.

The real sin with sufis is beyond the members of the body and focused on the heart. State of a faqir is of dhikr, fikr and muzakra i.e. remembrance, reflection and deliberation. Hence a faqir should only speak out of necessity.

55. The murid shouldn't ask the Shaykh to move him from one state to another as this decision depends upon the Shaykh, and once he commands him, the murid shouldn't delay fulfilling the instruction. Anyone who desires a state without the permission of the Shaykh will never see anything good. Eg. of states such as these are: tajrid (solitude/devotion), asbab (working etc), recitation, teaching, travelling.

A murid with a Shaykh should be like a dead body with the washer, as this was the state of the Sahaba (RA).

Shaykh Ismail (r) was commanded by his Shaykh to beg in the market (souk) saying "something for the sake of Allah". However his jilbab had no pockets and any money received would simply fall out.

Whenever a murid spends any money on his Shaykh or fellow murids he shouldn't make it known to anyone if possible, as it should be sufficient to him that Allah (swt) knows of his actions.

If a murid gets happy when the Shaykh praises him then he is swaying between blame and praise, whereas if the murid has nothing to give to his Shaykh but his true heart, then this is more sufficient than any money, gifts etc.

56. The murid shouldn't see himself alongside Allah (swt) in any state. He stops only with Allah. Nothing sways him, either darkness or light. His reliance should only be with Allah Most High even if he has received states, knowledge, stations, karamats and secrets.

57. One of the adabs of the disciple is not to accept any money given to him if he already has enough, as this breaks tawwakul. Charity is only given to people in need.

There should be no worrying about rizq or fear of poverty.

Five doors should open for the disciple each day:

- I. Contentment
- II. Reliance on Allah (swt)
- III. Altruism even with little
- IIII. Generosity
- V. Not looking at what other people have

58. Need to stick to two doors which lead to Allah (swt); confidence in Allah (swt) and sufficiency with Knowledge of Allah (swt).

59. The disciple during the state of tajrid (isolation) in the early stages is not to seek any profession i.e. not to mix his tajrid with asbab.

Hikam of s.Ibn Attaillah (r), "Not to move from one state to another until Allah (swt) moves him".

Rejection of dunya in the heart is an obligation that has to remain with the disciple till the end of his life. As to throwing the dunya out of his hand, this is done entirely under the instruction of the Shaykh, most commonly in the early stages.

60. Disciple should not meet kings, royalties or oppressive and arrogant people. People of arrogance and dunya bring darkness to the heart. This out of fear of the Quranic Verse "Do not incline to the oppressors".

Anyone you see aspiring to politics and power in the early or intermediary stages of suluk, know he is perishing.

61. Adab of murid is not to live adjacent to his Shaykh unless he is doing khidma. Because he may misbehave during the prolonged company. Beginners cannot maintain discipline. Hence this is only appropriate for people of tamkin who embody firmness.

62. Murid should not:

- i. Stop visiting his brother for the sake of Allah (swt).
- ii. Belittle the least amongst them.
- iii. Show-off in front of ignorant brothers, rather he should be with them at their level and show little knowledge before them to avoid upsetting them.

63. Not to buy from his Shaykh or sell to him. Rather, the disciple takes knowledge, adab and marifah. If he sells, he sells his nafs to get rid of it. He should be ashamed of speaking of dunya while his journey is about akhira, the Verse: "Allah has purchased from the believers their souls". The sufi has eliminated his nafs.

If the Shaykh needs something give it to him. But only take from him things for Baraka.

You need to behave like you would in front of your parents.

64. Disciple should not marry or divorce any of the Shaykh's ex-wives. Lest he falls into bad adab. However there is no harm in becoming a son-in-law.

65. Disciple should not think of the obligations of the next time but should only be pre-occupied with the present time.

"The sufi is the son of the moment"

This is the obligation of time.

إِنَّ بَطْشَ

- رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يَبْدِئُ وَيَعِيدُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾
ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ أُنَبِّئُكَ حَدِيثُ الْجُنُودِ
﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِنْ
وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قَرِئٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

آيَاتُ الْحَفِظِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ وَلَا يَتُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾ ﴿ قَالَ اللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴾
﴿ لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ﴾ ﴿ إِنَّا نَحْنُ الذَّكْرُ وَإِنَّا
لَهُ لَحَافِظُونَ ﴾ ﴿ وَحِفْظُهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ﴾ ﴿ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَّارِدٍ ﴾
﴿ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴾ ﴿ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴾ ﴿ إِنَّ بَطْشَ رَبِّكَ
لَشَدِيدٌ ﴾ ﴿ إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ﴾ ﴿ وَهُوَ الْغَفُورُ الْودُودُ ﴾ ﴿ ذُو الْعَرْشِ الْمَجِيدُ ﴾ ﴿ فَعَالٍ
لِّمَا يُرِيدُ ﴾ ﴿ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴾ ﴿ فِرْعَوْنُ وَثَمُودُ ﴾ ﴿ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴾
﴿ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴾ ﴿ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴾ ﴿ فِي لَوْحٍ مَّحْفُوظٍ ﴾ ۝

يس ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾ عَلَى صِرَاطٍ
 مُسْتَقِيمٍ ﴿٤﴾ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ
 غَافِلُونَ ﴿٦﴾ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِي
 أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ بَيْنِ
 أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ
 عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ
 وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِ
 الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَرَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ
 ﴿١٢﴾ وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا
 إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا
 أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا
 رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا
 إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ
 ﴿١٨﴾ قَالُوا طَيَّرْنَاكُمْ مَعَكُمْ ۖ إِنْ دُكِّرْتُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَاءَ
 مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَاقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا
 مَن لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ

تَرْجِعُونَ ﴿٢٢﴾ ءَاتُخِذْ مِنْ دُونِهِ ءَالِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي
شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ ﴿٢٣﴾ إِنِّي إِذَا لَفِيَ ضَلَالٍ مُبِينٍ ﴿٢٤﴾ إِنِّي ءَامَنْتُ
بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ ؕ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ
مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا
هُمْ خَامِدُونَ ﴿٢٩﴾ يَحْسَرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ
﴿٣١﴾ وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَمِيَّةُ
أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن
نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ
أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ
الْأَرْضُ وَمِمَّنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَءَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا
الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ
يَسْبَحُونَ ﴿٤٠﴾ وَءَايَةٌ لَهُمُ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾
وَخَلَقْنَا لَهُمْ مِن مِّثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ

يُنْقِذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ
أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ
إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ
كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ
مُّبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا
صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ
أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ
يَنْسَلُونَ ﴿٥١﴾ قَالُوا يَبْوَلُنَا مَنْ بَعَثَنَا مِن مَّرْقَدِنَا ۖ هَذَا مَا وَعَدَ الرَّحْمَنُ
وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ
لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ
تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي
ظِلِّ عَلَى الْأَرْآئِكِ مُتَّكِفُونَ ﴿٥٦﴾ هُمْ فِيهَا فَكِهَةٌ وَهُمْ مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ
قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾ وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ
إِلَيْكُمْ يَبْنَىٰ ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمُ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنْ
أَعْبُدُونِي ۚ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ
تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾ أَصْلَوْهَا
الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ

وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ
فَأَسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى
مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ
فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ
وَقُرْءَانٌ مُبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَتَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾
وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَهُمْ فِيهَا مَنَّعُ وَمَشَارِبٌ أَفَلَا
يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا
يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ ﴿٧٥﴾ فَلَا تَحْزَنْ لَكَ قَوْلُهُمْ إِنَّا
نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي
الْعِظَمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ
عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ تُوقَدُونَ
﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ تَخْلُقَ مِثْلَهُمْ بَلَىٰ
وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ
﴿٨٢﴾ فَسُبْحَنَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ
 الْأَرْضُ رَجًا ﴿٤﴾ وَدُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾ فَكَانَتْ هَبَاءً مُنْبَثًا ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾
 فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾
 وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّتِ النَّعِيمِ ﴿١٢﴾
 ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَّكِئِينَ
 عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخْلَدُونَ ﴿١٧﴾ بَاكُوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّنْ
 مَّعِينٍ ﴿١٨﴾ لَا يَصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ ﴿١٩﴾ وَفِيهَا مِمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمٍ
 طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءٌ بِمَا كَانُوا
 يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾
 وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾
 وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفِيهَا كَثِيرٌ مِّنْ مَّا تَرْضَوْنَ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ
 ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَهُنَّ إِنِشَاءً ﴿٣٥﴾ فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا
 أَتْرَابًا ﴿٣٧﴾ لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾
 وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي سُمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّنْ تَحْمُومٍ ﴿٤٣﴾
 لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصِرُّونَ عَلَى
 الْحِنثِ الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَإِنَّا لَمَبْعُوثُونَ
 ﴿٤٧﴾ أَوَّابًا أَوَّلُونَ ﴿٤٨﴾ قُلْ إِنِّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ
 مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾ ثُمَّ إِنَّكُمْ أَهْلُ الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَا كِلُونَ مِنْ شَجَرٍ مِّنْ

زُقُومٍ ﴿٥٢﴾ فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَرِبُونَ
 شَرِبَ أَهْلِهِمِ ﴿٥٥﴾ هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾
 أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَرْنَا بَيْنَكُمْ
 الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ
 ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾
 ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلَّمْتُمْ تَفَكَّهُونَ ﴿٦٥﴾
 إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنْتُمْ
 أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ
 ﴿٧٠﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ
 ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَفِتْنَةً لِلْمُقِيمِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾ *
 فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُ لَقُرْءَانٌ
 كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّنْ رَبِّ
 الْعَالَمِينَ ﴿٨٠﴾ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ﴿٨٢﴾
 فَلَوْلَا إِذَا بَلَغَتِ الْخُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ
 وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ
 ﴿٨٧﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ
 مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَمٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ
 الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ حَقُّ
 الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ
 الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾
 الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ
 فَأَرْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ
 إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ
 وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۚ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ
 كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۚ وَبِئْسَ الْمَصِيرُ ﴿٦﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا
 شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۚ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ
 خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا
 نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ
 نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ
 السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾
 وَأَسِرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ
 مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا
 فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾ ءَأَمِنْتُمْ مِّن فِي

السَّمَاءِ أَنْ تَخْشِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مِّنْ فِي
 السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ
 الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ
 صَفَّتٍ وَيقْبِضْنَ ۚ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾
 أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ ۚ إِنَّ الْكَافِرُونَ
 إِلَّا فِي غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَّجُوا
 فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ ۖ أَهْدَىٰ أَمَّن يَمْشِي
 سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
 وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي
 الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ
 ﴿٢٥﴾ قُلْ إِنَّمَا أَلْغَلُمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ زُلْفَةً
 سَيَّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِء تَدَّعُونَ ﴿٢٧﴾
 قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِّنْ
 عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ ۖ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَن
 هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُمْ
 بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

الْبِرَّةُ فَضِيلَةُ

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

يَا رَبِّي صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى
سَادَاتِنَا آلِهِ وَ صَحْبِهِ الْكَرَامِ

بُشْرَى لَنَا مَعَشَرَ الْإِسْلَامِ إِنَّ لَنَا
مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمٍ

لَمَّا دَعَا اللَّهُ دَاعِينَا لَطَاعَتِهِ
بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

Oh Master, send Your peace and blessings always on the one
The one who is Your Beloved, Best of all Creation
O My Lord, send Your blessings upon Muhammad and on
Our Masters of his family and noble companions
Glad tidings to us O people of Islam, as we are
Blessed with an unyielding pillar, the Prophet of Allah
When the caller to obedience was called by Allah
By his nobility, we're the noblest of ummahs

صَلَّى
عَلَيْهِ
وَسَلَّمَ

الْوَرْدُ الْعَام
AL-WIRDUL 'AAM
THE GENERAL LITANY

1. Recite Once : *A-`UDHU BILLĀHI MINASH SHAYTĀ-NIR RAJĪM*

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah from shaytan, the rejected one.

2. Recite 3
Times : *BIS-MIL-LĀHIR RAHMĀ-NIR RAHĪM*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Most Merciful.

3. Recite Once : *WA MĀ TUQAD-DIMŪ LI-ANFUSIKUM MIN KHAYRIN
TAJIDŪHU `INDAL-LĀHI, HUWA KHAYRAN WA
A`AZAMA AJRĀ, WAS-TAGH-FIRUL- LĀH, INNAL-LĀHA
GHAFŪRUR- RAHĪM*

وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ
تَجِدُوهُ عِنْدَ اللَّهِ
هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا
وَاسْتَغْفِرُوا اللَّهَ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And whatever good you send forth for yourselves, you shall find it with Allah, better & greater in reward. And seek the forgiveness of Allah, for Allah is Oft-Forgiving, Most Merciful. [Surah Al-Muzzammil, 73:20]

4. Recite 99
Times : *AS-TAGH-FIRUL- LĀH*

أَسْتَغْفِرُ اللَّهَ

I seek the forgiveness of Allah.

5. Recite Once : *AS-TAGH-FIRUL- LĀHAL `AZĪMAL- LA-DHĪ LA ILĀHA ILLĀ
HUWAL- HAYYAL- QAY-YŪMA WA ATŪBU ILAYH*

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا
هُوَ الْحَيُّ الْقَيُّومُ
وَأَتُوبُ إِلَيْهِ .

I seek the forgiveness of Allah, the Most Great, other than whom there is no god, the Living, the Self-subsisting Supporter of all, & I turn to Him in Repentance.

6. Recite Once : *IN-NALLĀHA WA MALĀ-IKATAHU YUSALLŪNA `ALAN-
NABIY, YĀ AY-YUHAL- LADHĪNA ĀMANŪ ṢALLŪ
`ALAYHI WA SAL-LIMŪ TASLĪMĀ*

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ
سَلِّمُوا تَسْلِيمًا .

Verily Allah and His Angels send blessings on the Prophet: O you who believe, send blessings on him and salute him with all respect.[Surah Al-Ahzab, 33:56]

7. Recite 99
Times : *ALLĀHUMMA ṢALLI `ALĀ SAYYIDINĀ MUHAMMADIN
`ABDIKA WA RASŪLIKAN- NABI- YIL- UMMIY, WA `ALĀ
ĀLIHI WA SAHBIHI WA SALLIM*

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ
عَبْدِكَ وَ رَسُولِكَ النَّبِيِّ
الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ .

O Allah, bless our master Muhammad, Your Servant and Messenger, the Unlettered Prophet, and his family and Companions, and grant them peace.

8. Recite Once : *ALLĀHUMMA ṢALLI `ALĀ SAYYIDINĀ MUHAMMADIN
`ABDIKA WA RASŪLIKAN- NABI- YIL- UMMIY, WA `ALĀ
ĀLIHI WA SAHBIHI WA SALLIM TASLĪMAN BI-QADRI
`AZAMATI DHĀTIKA FĪ KULLI WAQTIN WA HĪN*

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ
وَرَسُولِكَ النَّبِيِّ
الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ
تَسْلِيمًا بِقَدْرِ عَظَمَةِ
ذَاتِكَ فِي كُلِّ وَقْتٍ وَحِينٍ

O Allah, bless our master Muhammad, Your Servant and Messenger, the Unlettered Prophet, and his family and Companions, and grant them peace, as greatly as the greatness of Your Being, at every moment & time.

9. Recite Once : FA`LAM ANNAHU LĀ ILĀHA IL-LAL-LĀH

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Know, therefore, that there is no god but Allah.
[Surah Muhammad, 47:19]

10. Recite 99
Times:

LĀ ILĀHA IL-LAL-LĀH

لَا إِلَهَ إِلَّا اللَّهُ .

There is no god but Allah.

11. Recite
Once :

LA ILĀHA IL-LAL-LĀHU SAYYIDUNĀ MUHAMMADUR
RASŪLUL-LĀH, ṢALLAL-LĀHU `ALAYHI WA `ALĀ
ĀLIHI WA SAHBIHI WA SALLAM

لَا إِلَهَ إِلَّا اللَّهُ سَيِّدُنَا مُحَمَّدٌ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَ
صَحْبِهِ وَسَلَّمَ .

There is no god but Allah, our Master Muhammad is the
Messenger of Allah, may the blessings of Allah be upon
him and his family and his Companions, and may He
grant them peace.

12. Recite 3
Times: (Suratul
Ikhlas)

BISMIL-LĀHIR- RAHMĀ-NIR RAHĪM
QUL HUWAL- LĀHU AHAD, ALLĀHUṢ- ṢAMAD, LAM
YALID WA LAM YŪLAD, WA LAM YAKUL- LAHŪ KUFUWAN
AHAD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Say: He is Allah, the One; Allah, the Eternal, Absolute;
He begets not, nor is He begotten; And there is none
like unto Him. [Surah Al-Ikhlas, 112: 1-4]

13. Recite
Once: (Suratul
Fatihah)

BISMIL-LĀHIR- RAHMĀ-NIR RAHĪM
ALHAMDU LIL-LĀHI RABBIL- `ĀLAMĪN, AR-RAHMĀ-NIR-
RAHĪM, MĀLIKI YAWMID- DĪN, IY-YĀKA NA`BUDU WA
IY-YĀKA NASTA`IN, IH-DINAṢ- ṢIRĀTAL MUSTAQĪM,
ṢIRĀTAL LADHĪNA AN`AMTA `ALAYHIM, GHAYRIL
MAGH-DŪBI `ALAYHIM WA LAD-DĀLLĪN.
AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنُ الرَّحِيمُ مَالِكُ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ . آمِينَ .

In the Name of Allah, Most Gracious, Most Merciful.
All Praise is for Allah, Lord of the Worlds.
Most Gracious, Most Merciful.
Master of the Day of Judgement.
You (alone) we worship; & You (alone) we ask for help.
Guide us to the Straight Path.
The Path of those upon whom You Have bestowed Your
Grace, Not (the Path) of those who earn Your anger
(wrath), Nor of those who go astray.
[Surah Al-Fatihah, 1:1-7]

14.

*Make Du`ā' for yourself, your parents, your Shaykh,
your fellow Brethren on this Path, and all Muslims.*

- ❖ When making dua for the Shaykh,
be mindful of his maqam with
respect to us.
- ❖ He is our spiritual father, so make
du`a for him, and this increases our
closeness to him.
- ❖ As a result of this, we may receive
gifts (warid) - such as special
dreams of the shaykh, the awliya of
this tariqa including Imam Abu`l
Hassan al-Shadhili (rahimahullah)

حزب البحر

لِلْإِمَامِ أَبِي الْحَسَنِ الشَّاذِلِيِّ رَضِيَ اللَّهُ عَنْهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * يَا عَلِيَّ يَا عَظِيمُ * يَا حَلِيمُ يَا عَلِيمُ * أَنْتَ رَبِّي *
وَعَلِمُكَ حَسْبِي * فَنِعْمَ الرَّبُّ رَبِّي * وَنِعْمَ الْحَسَبُ حَسْبِي * تَنْصُرُ مَنْ تَشَاءُ
وَأَنْتَ الْعَزِيزُ الرَّحِيمُ * نَسْأَلُكَ الْعِصْمَةَ فِي الْحَرَكَاتِ وَالسَّكِّنَاتِ * وَالْكَلِمَاتِ
وَالْإِرَادَاتِ وَالْخَطَرَاتِ * مِنَ الشُّكُوكِ وَالظُّنُونِ * وَالْأَوْهَامِ السَّاتِرَةِ لِلْقُلُوبِ * عَنْ
مُطَالَعَةِ الْغُيُوبِ * فَقَدْ ابْتَلَيْتِ الْمُؤْمِنُونَ وَزَلْزَلُوا زَلْزَالًا شَدِيدًا * وَإِذْ يَقُولُ الْمُنَافِقُونَ
وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا * فَثَبَّتْنَا وَانْصَرْنَا *
وَسَخَّرْنَا (هَذَا الْبَحْرَ) كَمَا سَخَّرْتَ الْبَحْرَ لِمُوسَى * وَسَخَّرْتَ النَّارَ لِإِبْرَاهِيمَ *
وَسَخَّرْتَ الْجِبَالَ وَالْحَدِيدَ لِدَاوُدَ * وَسَخَّرْتَ الرِّيحَ وَالشَّيَاطِينَ وَالْجِنَّ لِسُلَيْمَانَ *
وَسَخَّرْنَا (كُلَّ بَحْرٍ) هُوَ لَكَ فِي الْأَرْضِ وَالسَّمَاءِ * وَالْمَلِكِ وَالْمَلَكُوتِ * وَبَحْرَ
الدُّنْيَا وَبَحْرَ الْآخِرَةِ * وَسَخَّرْنَا (كُلَّ شَيْءٍ) * يَا مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ *
كَهَيْعَصِ (۳) * أَنْصَرْنَا فَإِنَّكَ خَيْرُ النَّاصِرِينَ * وَافْتَحْنَا فَإِنَّكَ خَيْرُ الْفَاتِحِينَ *
وَاعْفِرْ لَنَا فَإِنَّكَ خَيْرُ الْغَافِرِينَ * وَارْحَمْنَا فَإِنَّكَ خَيْرُ الرَّاحِمِينَ * وَارْزُقْنَا فَإِنَّكَ خَيْرُ
الرَّازِقِينَ * وَاهْدِنَا وَنَجِّنَا مِنَ الْقَوْمِ الظَّالِمِينَ * وَهَبْ لَنَا رِيحًا طَيِّبَةً كَمَا هِيَ فِي
عِلْمِكَ * وَأَنْشُرْهَا عَلَيْنَا مِنْ خَزَائِنِ رَحْمَتِكَ * وَاحْمِلْنَا بِهَا حَمْلَ الْكِرَامَةِ * مَعَ
السَّلَامَةِ وَالْعَافِيَةِ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ * إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * (اللَّهُمَّ
يَسِّرْ لَنَا أُمُورَنَا) * مَعَ الرَّاحَةِ لِقُلُوبِنَا وَأَبْدَانِنَا * وَالسَّلَامَةِ وَالْعَافِيَةِ فِي دِينِنَا وَدُنْيَانَا
* وَكُنْ لَنَا صَاحِبًا فِي سَفَرِنَا * وَخَلِيفَةً فِي أَهْلِنَا * وَاطْمِسْ عَلَى وُجُوهِ أَعْدَائِنَا
* وَامْسَخِمْهُمْ عَلَى مَكَانَتِهِمْ فَلَا يَسْتَطِيعُونَ الْمُضِيَّ وَلَا الْمَجِيءَ إِلَيْنَا * وَلَوْ نَشَاءُ

5

AL-FAISALIYYAH ISLAMIC MADRASAH

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{W2000 / DHIKR 05 <AL-LATIFIYYAH 03>}

اللطيفة

AL-LATĪFIYYAH

1. Recite Once :

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A-`UDHU BILLĀHIS- SAMĪIL- `ALĪMI MINASH- SHAYTĀ-NIR
RAJĪM

I seek refuge in Allah, the All-Hearing, the All-Knowing, from Satan
the rejected one.

2. Recite Once :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LĀHIR RAHMĀ-NIR RAHĪM

In the Name of Allah, Most Gracious, Most Merciful.

3. Recite Once :

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ
الْعَزِيزُ

ALLĀHU LATĪFUM BI`IBĀDIHI YARZUQU MAN(Y) YASHĀ-U
WA HUWAL QAWĪYUL `AZĪZ

Allah is kind to His servants. He gives sustenance to whom He pleases,
and He is the All-Powerful, the All-Mighty. [Surah Ash-Shūrā, 42:19]

4. Recite One Thousand Times :

يَا لَطِيفُ يَا لَطِيفُ

YĀ LATĪFU YĀ LATĪF, YĀ LATĪFU YĀ LATĪF,

O Most Kind and Gentle One

5. Recite Three Times :

يَا لَطِيفًا بَخْلَقِهِ يَا عَلِيمًا بَخْلَقِهِ يَا خَبِيرًا بَخْلَقِهِ
الْطُّفَ بْنَا يَا لَطِيفُ يَا عَلِيمُ يَا خَبِيرُ .

*YĀ LATĪFAM BI-KHALQIHI YĀ `ALĪMAM BI-KHALQIHI YĀ
KHABĪRAM BI-KHALQIH*

ULTUF BINĀ YĀ LATĪFU YĀ `ALĪMU YĀ KHABĪR

O Most Kind to Your creation, O All-Knowing of Your creation, O
All-Aware of Your creation: Be kind (and Gentle) to us, O Most Kind,
O All-Knowing, O All-Aware One.

6. Recite Once :

اللَّهُمَّ يَا مَنْ لَطَفْتَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
وَلَطَفْتَ بِالْأَجِنَّةِ فِي بُطُونِ أُمَّهَاتِهَا
الْطُّفَ بْنَا لَطْفًا يَلِيقُ بِكَرَمِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
يَا اللَّهُ

*ALLĀHUMMA YA MAN LATAFTA FĪ KHALQIS- SAMĀWĀTI
WAL ARDI WA LATAFTA BIL-AJIN-NATI FĪ BUTŪNI
UMMAHĀTIHĀ*

*ULTUF BINĀ LUTFAN YALĪQU BI KARAMIKA WA
RAHMATIKA YĀ ARHAMAR- RĀHIMĪN
YĀ ALLĀH*

O Allah, You have shown kindness in creating the heavens and the
earth, and kindness to the unborn in the wombs of their mothers,
show us kindness befitting Your generosity and mercy, O Most
Merciful of those who show mercy, O Allah.

7. Recite Once :

اللَّهُمَّ يَا مَنْ جَعَلْتَ الصَّلَاةَ عَلَى النَّبِيِّ مِنَ الْقُرْبَاتِ
نَتَقَرَّبُ إِلَيْكَ بِكُلِّ صَلَاةٍ صَلَّيْتَ عَلَيْهِ مِنْ أَوَّلِ النَّشْأَةِ
إِلَى مَا لَا نِهَايَةَ مِنَ الْكَمَالَاتِ .

*ALLĀHUMMA YĀ MAN JA`ALTAŞ- ŞALĀTA `ALĀN NABĪYI
MINAL QURUBĀTI*

*NATAQARRABU ILAYKA BI-KULLI ŞALĀTIN ŞULLIYAT
`ALAYHI MIN AWWALIN- NASH-ATI ILĀ MĀ LĀ NIHĀYATA
MINAL KAMĀLĀT*

O Allah, You who have made the blessings on the Prophet a means of
closeness to You in worship, we draw near to You with every blessing
upon him from the beginning of creation until never-ending
perfections.

8. Recite Three Times :

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَسُوقُ الْخَيْرَ إِلَّا اللَّهُ
بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ
بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنْ اللَّهِ
بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*BISMILLĀHI MĀ SHĀ-ALLĀHU LĀ YASŪQUL KHAYRA
ILLAL-LĀH*

*BISMILLĀHI MĀ SHĀ-ALLĀHU LĀ YAṢRIFUS SŪ-A ILLAL-
LĀH*

*BISMILLĀHI MĀ SHĀ-ALLĀHU WA MĀ BIKUM MIN
NI'MATIN FA MINAL-LĀH*

*BISMILLĀHI MĀ SHĀ-ALLĀHU LĀ HAWLA WA LĀ
QUWWATA ILLA BIL-LĀH*

In the Name of Allah, whatever Allah wills, no one brings good except Allah;

In the Name of Allah, whatever Allah wills, no one averts evil except Allah;

In the Name of Allah, whatever Allah wills, every blessing you have is from Allah;

In the Name of Allah, whatever Allah wills, there is no might and no power except through Allah.

9. Recite Once :

وَصَلِّ اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ .

*WA SALLALLĀHU `ALĀ SAYYIDINĀ MUHAMMADIN WA
`ALĀ ĀLIHI WA SAHBIHĪ WA SALLAM.*

May Allah bless our master Muhammad, and his family, and his companions, and grant them peace.

10. Make Du`ā' for yourself, your parents, your Sheikh, your fellow Brethren on this Path, and all Muslims.

باب الجنة

The Door to Paradise

Forty Prophetic narrations on the superiority of remembrance and invocation
of
Allah (Mighty and Majestic)

Compiled by Sayyid Sheikh Muhammad Al-Yaqoubi Al-Hassani (may Allah
protect him)

For the fifth spiritual retreat
January 2007 UK

Translated by
Arfan Shah

First narration

Abu Hurayrah (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him and his family) said, *"Allah (The Exalted) said I am affirm my servants opinion of me; therefore I am with him when he remembers me; if he mentions me to himself; I mention him; if he mentions me to a gathering; I mention him in a better gathering. If he approaches to the extent of a hand span; I approach him to the extent of a cubit; if he approaches me the extent of a cubit; I approach him walking and he comes to me walking, I approaching him rapidly."*

Bukhari and Muslim.

Second narration

Abu Hurayrah (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him and his family) said, *"I am with my servant when he verbally mentions me."*

Ibn Majah and Ibn Hibban.

Third narration

'Abdullah ibn Busr (may Allah be pleased with him) narrated that a man said, *"O' Messenger of Allah, the legality of Islam has become cumbersome; so inform me of something that I can adhere to."* He (Peace and blessing of Allah upon him and his family) said, *"Let your tongue not cease from the remembrance of Allah most high."*

At-Tirmidhi, Ibn Majah and Al-Hakim and Ibn Hibban.

Fourth narration

Malik ibn Ukhamir narrates that our master Mu'adh ibn Jabal (may Allah be pleased with him) said to them, "The best words that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said before he passed away, was when I asked, "Which works are the dearest to Allah?" He (peace and blessings of Allah be upon him and his family) said, *"To die and your tongue is constant with the remembrance of Allah."*

Ibn Hibban, Tabarani and Al-Bazzar.

Fifth narration

Abu Ad-Darda (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"Would you like me to inform you of the best of works to your Lord, that raises your ranks and is better for you than spending gold and silver; better than meeting the enemy; you smiting their necks and they smiting yours?"* They said, "Of course." He (peace and blessings of Allah be upon him and his family) said, *"Remembrance of Allah."*

Mu'adh ibn Jabal (may Allah be pleased with him) said, "Nothing frees one from the punishment of Allah more, than the remembrance of Allah."

At-Tirmidhi, Ibn Majah, Ahmed through a sound narration, Al-Hakim and Al-Bayhaqi in Shu'ab Al-Iman

Sixth narration

Abu Dharr (may Allah be pleased with him) narrates that he came to the Messenger of Allah (Peace and blessings of Allah be upon him and his family) and mentions in a lengthy narration that he asked, "O' Messenger of Allah, give me counsel." He (peace and blessings of Allah be upon him and his family) said, *"I counsel you to fear Allah because this will beautify your entire concern."*

"O' Messenger of Allah, give me more."

"Maintain recitation of the Quran and invoke Allah because the invocation is for you in the Heavens and is light for you on the Earth."

"Give me more."

"Then fast frequently as it is repulsive to the devil and will help you in all the affairs of the religion."

"Give me more."

"I warn you not to laugh frequently as it will cause the hearts death and the light of the face to disappear."

"Give me more."

"Speak the truth even if it is bitter."

"Give me more."

"Do not fear Allah in the blame of the censurer."

"Give me more."

"Restrain from people, what you know about yourself."

Imam Ahmed, Tabarani, Ibn Hibban and Al-Hakim

Seventh narration

Abu Hurayrah (May Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"Allah's angels wander the pathways in search of the people of remembrance. When they find them they call each other to adhere to their needs. Then they surround them with their wings up to the celestial world and then the Lord asks, and he knows better than them, "What do my servants say?" The angels reply, "They praise, magnify, exalt and revere you."*

"Have they seen me?"

"No, by your Majesty they have not seen you."

"What if they had seen me?"

"Their worship, magnification and praise for you would intensify."

"What have they asked of me?"

"They ask you for paradise."

"Have they seen it?"

"No, by your Majesty, O' Lord they have not seen it."

"What if they had seen it?"

"If they had seen it their keenness, their requests would intensify and their desire would be greater."

"What do they seek refuge from?"

"They seek refuge from the hellfire."

"Have they seen it?"

"No, by your Majesty they have not seen it."

"What if they had seen it?"

"If they saw it then their desire to be secure from it would increase, as would their fear."

"Testify that I have forgiven them."

Then one of the angels asks, "There is person who has come for another reason."

"They are a people who never allow someone be thirsty in their company."

Bukhari, Muslim, the text is from Bukhari.

Eighth narration

Abu Musa As-Ash'ari (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"The likeness of those who remember their Lord and those who do not; is the likeness of the living and the dead."*

Bukhari and Muslim, the text is from Bukhari.

Ninth narration

Abu Sa'id Al-Khudri (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"Increase your remembrance of Allah until they call you insane."*

Imam Ahmed, Abu Ya'lla and Al-Hakim.

Tenth narration

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) was passing through a path in Mecca, when they came to a mountain. "This is Jumran," said someone. He (peace and blessings of Allah be upon him and his family) said, *"Climb Jumran and outstrip the unique ones."* They asked, "Who are the unique ones?" He (peace and blessings of Allah be upon him and his family) said, *"Those in constant remembrance of Allah; the heaviness of the remembrance means they will come to Allah on the day of judgement, light."*

Muslim with text from At-Tirmidhi.

Eleventh narration

Anas ibn Malik (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him and his family) said, *"Satan puts his mouth on the heart of the son of Adam, but the remembrance of Allah causes his retreat. The heart becomes overwhelmed when he has forgotten."*

Abu Ya'lla, Al-Bayhaqi and Ibn Abu Dunya

Twelfth narration

Mu'adh ibn Jabal (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) was asked by a man, "Which struggle has the most reward?" He (peace and blessings of Allah be upon him and his family) said, *"Excessive remembrance of Allah most high."*

"Which righteous person has the most reward?"

"Excessive remembrance of Allah most high." Then he mentioned daily prayers, alms, Pilgrimage and donations. For every question he gave the same answer, *"Excessive remembrance of Allah most high."*

Abu Bakr asked 'Umar (may Allah be pleased with them), "O' Abu Hafs, do the ones who make remembrance proceed with all good?" The Messenger of Allah (peace and blessings of Allah be upon him and his family) said, "Yes."

Imam Ahmed and Tabarani.

Thirteen narration

Abu Musa Al-Ashari (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"If a man has silver coins in his lap, apports them and another (man) remembers Allah, the one who remembered Allah is superior."*

Tabarani with a fine chain.

Fourteen narration

The mother of Anas (may Allah be pleased with her) asked, "O' Messenger of Allah, advise me." He (peace and blessings of Allah be upon him and his family) said, *"Leave disobedience, it is a great emigration; be mindful of your daily prayers that is the greatest struggle; intensify in your remembrance of Allah because you do not come to Allah with anything more beloved than excessive remembrance."*

Tabarani with a good chain.

Fifteen narration

'Abdullah ibn 'Abbas (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him and his family) said, *"Four things, if given, are better than the world and the afterlife; a grateful heart, a tongue that invokes, a body that bears tribulations and a partner that does not betray you or your wealth."*

Tabarani with a good chain.

Sixteenth narration

Abu Sa'id Al-Khudri (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"Allah said on the Day of Judgement, "You will know the gathering of the people of magnanimity."*

Someone asked, "Who are the people of magnanimity, O' Messenger of Allah?"

"The people of the gatherings of remembrance."

Imam Ahmed, Abu Ya'lla, Ibn Hibban in his authentic collection and Al-Bayhaqi in Shu'ab Al-Iman

Seventeenth narration

Our master Anas ibn Malik (may Allah be pleased with him) narrates that 'Abdullah ibn Rawaha used to meet one of the companions of the Messenger of Allah (peace and blessings of Allah be upon him and his family); he would say, "Come, let us believe for a while." One day he said this to a man who got angry and came to the Prophet (peace and blessings of Allah be upon him and his family). He said, "O Messenger of Allah, Have you not seen Ibn Rawaha wants us to believe for a while¹ over your belief." The Prophet (peace and blessings of Allah be upon him and his family) said, *"May Allah show mercy to Ibn Rawaha because he loves the gatherings that the angels boast of."*

Imam Ahmed with a fine narration.

¹ He would ask a companion to make remembrance of Allah for a while

Eighteen narration

Anas ibn Malik (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessing of Allah be upon him and his family) said, *“There are no people who gather for remembrance of Allah (Mighty and Majestic) except that they are addressed by a caller from the Heavens; that they are forgiven and their wrong actions have been changed into good actions.”*

Imam Ahmed, Abu Ya'lla, Al-Bazzar, Tabarani and Al-Bayhaqi in Shu'ab Al-Iman with the narration of 'Abdullah ibn Mughfal.

Nineteenth narration

'Abdullah ibn 'Umar (may Allah be pleased with them) narrates that he asked, “O' Messenger of Allah, what are the spoils of the gatherings of remembrance?” He (Peace and blessings of Allah be upon him and his family) said, *“The spoils of the gatherings of remembrance is Paradise.”*

Imam Ahmed with a fine narration.

Twentieth narration

Abu Ad-Darda (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"Allah will resurrect nations, on the day of judgement, with illuminated faces upon pillars of pearls. People envy them because they are not Prophets or Martyrs."* A bedouin knelt to his knees and asked, "O' Messenger of Allah, describe them for us so we know who they are."

"They love each other for Allah, they are from various tribes, countries and they gather to make remembrance of Allah."

Tabarani with a fine narration.

Twenty first narration

Abu Sa'id Al-Khudri (may Allah be pleased with him) testified that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"No people make remembrance of Allah, except that angels surround them, mercy is poured upon them, tranquillity descends upon them and Allah mentions them amongst those with him."*

Muslim, At-Tirmidhi and Ibn Majah.

Twenty second narration

Anas ibn Malik (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"When you pass by a garden of Paradise, rest therein."* They asked, "What are the gardens of Paradise?"

"Gatherings of Remembrance."

At-Tirmidhi with a rare chain.

Twenty third narration

Abu Hurayrah (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him and his family) said, *"No people who gather for an assembly, without mentioning Allah or invoking blessings upon their Prophet except that there is reprisal. They can either be punished or forgiven."*

Abu Dawud and At-Tirmidhi.

Twenty fourth narration

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"Seven categories will be shaded by Allah on a day there is no shade except the shade He provides; a just ruler, a youth reared in the worship of Allah, a man whose heart is connected to the Masjid, two men who love each for the sake of Allah who meet and depart like this, a man who responded to the call of a women possessing position and beauty² by saying, "I fear Allah," a man who give alms and feared that his left hand would know what his right spend and a man who makes remembrance of Allah until his eyes overflow with tears."*

Bukhari.

² For illegal intercourse

Twenty fifth narration

Abu Hurayrah (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him and his family) said, *"No man frequents a Masjid for prayer and remembrance except that Allah is pleased with him, as a people are pleased when those who were absent, come into their presence."*

Ibn Abu Shayba, Ibn Majah, Ibn Khuzayma, Ibn Hibban and Al-Hakim who said it is authentic according to conditions of Bukhari and Muslim.

Twenty sixth narration

Ibn 'Abbas (may Allah be pleased with them) narrates that the Messenger of Allah Prophet (peace and blessings of Allah be upon him and his family) said, *"There is no alms superior than the remembrance of Allah."*

Tabarani in Al-Awsat through a sound authority.

Twenty seventh narration

Mu'adh ibn Jabal (may Allah be pleased with him) asked, "O Messenger of Allah advise me." He (peace and blessings of Allah be upon him and his family) said, *"Maintain fear of Allah; as much as you are able and make remembrance of Allah at every stone and tree.³ Whatever bad thing you have done repent appropriately; if done secretly perform in secret; if done in openly then perform openly."*

Tabarani through a fine narration.

Twenty eighth narration

Ibn 'Abbas (may Allah be pleased with them) narrated the Prophet (peace and blessings of Allah be upon him and his family) commented on the Quranic verse, **"The men of Allah are not afflicted by fear nor sadness."**⁴ He (peace and blessings of Allah be upon him and his family) said, *"They mention Allah when they are mentioned."*

Tabarani through a sound authority.

Twenty ninth narration

'Abdullah ibn Mas'ud (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him and his family) said, *"Remembrance of Allah in heedlessness, is a station of patience, of what has passed."*

Tabarani in Al-Kabir, Al-Awsat, Al-Bazzar, Tabarani.

³ This means any stopping place

⁴ Quran: Surah Yunis 10:68.

Thirtieth

Abu Hurayrah (may Allah be pleased with him) narrates that he asked the Prophet (peace and blessings of Allah be upon him and his family), "Who are the people that you will be extremely happy to intercede for on the day of judgement?" The Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"I really thought that nobody would ask this question and you O Abu Hurayrah are the first. Now I have seen your keenness for this narration; the people who I will be extremely happy to intercede for; are those who said there is no deity except Allah, sincerely from their hearts."*

Bukhari.

Thirty first

Y'alla ibn Shadad narrated that Abu Shadad ibn 'Awais informed him and 'Ubada ibn As-Samat confirmed. We were with the Prophet (peace and blessings of Allah be upon him and his family) said, *"Do you have a stranger with you?"* Meaning someone of the people of the book,⁵ we said, "No, O Messenger of Allah." He ordered us to close the doors and said (peace and blessings of Allah be upon him and his family), *"Raise your hands and say there is no deity but Allah."* So we raised our hands for a while. Then he said, *"All praise is for Allah, O Allah you have truly send me this word, ordered me by it and promised me Heaven for it. You never break your promise."* Then he said, *"Rejoice because Allah has forgiven you."*

Ahmed with a fine narration and Tabarani.

⁵ Jews or Christians

Thirty second

Abu Hurayrah (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him and his family) said, *"Renew your faith."* Someone asked, "O Messenger of Allah, how do we renew our faith?" He (peace and blessings of Allah be upon him and his family) replied, *"Frequently say there is no deity but Allah."*

Imam Ahmed and Tabarani with the chain according to Ahmed it is Hassan.

Thirty third

Abu Hurayrah (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him and his family) said that Allah (the Exalted) said, *"Whoever busies himself with the Quran, for his concern, I give more to him than those who have asked."* *'The Superiority of the word of Allah compared to all the speech is like the superiority of Allah compared to his creation.'*

At-Tirmidhi.

Thirty fourth

'Abdullah ibn 'Umar (may Allah be pleased with them both) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"Do not speak excessively without mentioning Allah, because excessive speech without mentioning Allah hardens the heart. The furthest people from Allah the exalted are those with harsh hearts."*

At-Tirmidhi and Al-Bayhaqi in Al-Shu'ab Al-Iman.

Thirty fifth

Anas ibn Malik (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"Four people will not be afflicted, except by surprise; the silent it is the first worship, the humble, those who make remembrance of Allah mighty and majestic and those with the least possessions."*

Al-Hakim.

Thirty sixth

Abu Musa Al-Ashari (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him and his family) said, *"Say; There is no might or power other than Allah; because it is one of treasures of Paradise."*

Bukhari.

Thirty seventh

‘Abdullah ibn ‘Abbas (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *“Whoever constantly seeks forgiveness; Allah provides him a release from every concern, expansion from every constriction and provision where he thought not possible.”*

Abu Dawud, An-Nisa’i, Ibn Majah, Al-Hakim and Al-Bayhaqi in Al-Shu’ab.

Thirty eighth

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *“When a servant transgresses a black dot appears in his heart; with repentance it is removed and polished; if the transgression is repeated then it will fill the heart. This is the rust that is mentioned by Allah most high here; **“Nay, but that which they have earned is rust upon their hearts.”***⁶

At-Tirmidhi who said it is authentic, An-Nisa’i, Ibn Majah, Ibn Hibban, Al-Hakim who says its authenticity has Muslims conditions.

⁶ Quran: Sura Al-Mutafifeen 83.14

Thirty ninth

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"Anyone who says 'glory and praise is for Allah'⁷ a hundred times in one day is forgiven his sins. Even if they are as much as the foam of the sea."*

Muslim, At-Tirmidhi and An-Nisa'i.

Fortieth

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said, *"There are two statements light on the tongue; heavy on the scales; beloved to the all-Merciful; 'Glory and praise is for Allah' and 'glory is for Allah the Greatest.'"*⁸

Bukhari and Muslim.

All praise is for Allah mighty and majestic and may He send peace and blessings upon his Messenger Muhammad.

⁷ Transliteration from the Arabic is Subhanllah wa bihamdi

⁸ Transliteration from the Arabic is Subhanllah wa bihamdi, Subhanllah l-Azeem

يا إمام الرسل

يا إمامَ الرُّسُلِ يا سَنَدِي أَنْتَ بَابُ اللَّهِ مُغْتَمَدِي
فَبِدُنِّيَايَ وَأَخِرَّتِي يَا رَسُولَ اللَّهِ خُذْ بِيَدِي

Ya Imam of all Messengers of Allah

On you I count to reach Jannah

So in this life and the hereafter

Guide me through the way and hold my hand

قَسَمًا بِالنَّجْمِ حِينَ هَوَى	مَا الْمَعَاذِ وَالسَّقِيمِ سَوَا
فَاخْلَعْ الْكَوْنَيْنِ عَنْكَ سَوَى	حُبِّ مَوْلَى الْعَرَبِ وَالْعَجَمِ
سَيِّدُ السَّادَاتِ مِنْ مُضَرٍ	غَوْثُ أَهْلِ الْبَدْوِ وَالْحَضَرِ
صَاحِبُ الْآيَاتِ وَالسُّورِ	مَنْبَعُ الْأَحْكَامِ وَالْحِكَمِ
قَمَرٌ طَابَتْ سَرِيرَتُهُ	وَسَجَايَاهُ وَسِيرَتُهُ
صَفْوَةُ الْبَارِي وَخَيْرَتُهُ	عَدْلُ أَهْلِ الْجِلِّ وَالْحَرَمِ
مَا رَأَتْ عَيْنٌ وَلَيْسَ تَرَى	مِثْلَ طَهٍ فِي الْوَرَى بَشَرًا
خَيْرٌ مَنْ فَوْقَ الثَّرَى أَثَرًا	طَاهِرُ الْأَخْلَاقِ وَالشَّيَمِ

بشرى لنا

بُشْرَى لَنَا نِلْنَا الْمُنَى زَالَ أَلْعَنَّا وَافَى الْهَنَا
وَالْدَّهْرُ أَتَجَزَّ وَعَدَهُ وَالْبِشْرُ أَضْحَى مُغْلَنَا
يَا نَفْسُ طِيبِي بِاللُّقَا يَا عَيْنُ قَرِّي أَعَيْنَا
هَذَا جَمَالُ الْمُصْطَفَى أَنْوَارُهُ لَاحَتْ لَنَا
يَا طَيْبَةً مَاذَا نَقُولُ وَفِيكَ قَدْ حَلَّ الرَّسُولُ
وَكُلُّنَا يَرْجُو الْوُصُولُ لِمُحَمَّدٍ نَبِيِّنَا
يَا رَوْضَةَ الْهَادِي الشَّفِيعِ وَصَاحِبِيهِ وَالْبَقِيعِ
أَكْتُبْ لَنَا نَحْنُ الْجَمِيعِ زِيَارَةَ لِنَبِيِّنَا
حَيْثُ الْأَمَانِي رَوْضُهَا قَدْ ظَلَّ حُلُو الْمُجْتَنَى
وَبِالْحَبِيبِ الْمُصْطَفَى صَفَا وَطَابَ عَيْشُنَا
صَلِّ وَسَلِّمْ يَا سَلَامَ عَلَى النَّبِيِّ بَذَرِ الثَّمَامِ
وَالْأَلِّ وَالصَّحْبِ الْكِرَامِ صَلَّى عَلَيْهِمْ رَبُّنَا





bushrâ lanâ, nilnal-munâ
zâlal-3inâ, wâfal-hanâ
wad-dahru anjaza wa3dahû
wal-bishru aDHa mu3linâ

yâ nafsu Tîbî bil-liqâ
yâ 3ainu qarrî a3yunâ
hâdhâ jamâlul-muSTafâ
anwâruhû lâHat lanâ

yâ Taybatu mâdhâ naqûl
wa fîka qad halla r-rasûl
wa kullunâ yarjul-wuSûl
li-Muhammadin nabiyyinâ

ya rawDatal-hâdi sh-shafî3
wa Sâhibayhi wal-baqî3
uktub lanâ naHnu l-jamî3
ziâratan linabiyyinâ

Haithul-amânî rawDuhâ
qad Zhalla Hulwul-mujtanâ
Wa bil-Habîbil-muSTafâ
Safâ wa Tâba 3ayshunâ

Salli wa sallim yâ salâm
3alan-nabî, badri t-tamâm
wal-âli waS-SaHbil-kirâm
Sallâ 3aleyhim rabbunâ



Bushra lana - Glad tidings

Traditional qasida

Glad tidings for us, we have attained our highest wish
troubles have ceased, and well-being has come.
Destiny (or: history) has delivered what was promised,
and joy has become manifest everywhere.

O soul, enjoy the pleasure in the meeting
O eye, feel comfort
This is the beauty of the Chosen one
His lights shine over us.

O blessed earth - we have no words -
in which the Messenger rests!
We all wish to be united
with Muhammad, our Prophet.

Oh garden (Rawda) of the Guide and Advocate
And his two companions, and al-Baqi3!
(O Lord) ordain for us all
that we may visit our Prophet.

After satisfying the longing
remains the sweetness of what was harvested
Thanks to the Beloved and Chosen One
our lives become good and pure

Send blessings and peace, O Lord of Peace,
Upon the Prophet, the fullmoon of perfection
And upon his Noble Family and Companions
Send blessings over them, O our Lord.

Courtesy of www.damas.st

NB. There may be slight variation between the arabic text and the recitation of the
Munshidin

القصيدة الفياشية

للولي الصالح سيدي بهلول الشرقي رحمه الله تعالى ورضي عنه

أَنَا عَبْدُ رَبِّي لَهُ قُدْرَةٌ يَهُونُ بِهَا كُلُّ أَمْرٍ عَسِيرٍ
فَإِنْ كُنْتُ عَبْدًا ضَعِيفَ الْقُوَى فَرَبِّي عَلَى كُلِّ شَيْءٍ قَدِيرٌ

مِنِّْي أَشْ عَلِيًّا * وَنَا عَبْدٌ مَمْلُوكٌ
وَالْأَشْيَاءُ مَقْضِيًّا * مَا فِي التَّحْقِيقِ شَكُوكٌ
رَبِّي نَاطِرٌ فَيًّا * وَنَا نَظَرِي مَتْرُوكٌ
فِي الْأَرْحَامِ وَالْحَاشَا * مِنْ نَظْفَا صَوْرَتِي

أَنَا مَالِي فَيَاشِ * أَشْ عَلِيًّا مِنِّْي
نَقْلَقُ مِنْ رِزْقِي لَاشِ * وَالْخَالِقُ يَرْزُقُنِي

يَقُولُ لِمَا شَاءَ كُنْ فَيَكُونُ وَيُبْدِئُ سُبْحَانَهُ وَيُعِيدُ
وَيَحْكُمُ فِي خَلْقِهِ مَا يَشَاءُ وَيَفْعَلُ فِي مُلْكِهِ مَا يَرِيدُ

فِي ظُلْمَةِ الْأَرْحَامِ * صَوْرَتِي مِنْ نَظْفٍ
وَبِدَائِي بِالْإِنْعَامِ * نِعْمَةٌ مِنْ كُلِّ صَنْفٍ
وَخَلَقَ لِي مَا وَطَعَامُ * وَنَعَايِمُ مَخْتَلَفًا
وَارَدَتْ مِنْ غَيْرِ قَمَاشُ * غَطَّانِي وَسُتْرَتِي

أَنَا مَالِي فَيَاشِ * أَشْ عَلِيًّا مِنِّْي
نَقْلَقُ مِنْ رِزْقِي لَاشِ * وَالْخَالِقُ يَرْزُقُنِي

قد اتانا في الأخبار

نصيحة الإخوان لسيدى أحمد المبارك رضى الله عنه (قصيدة) - منقول

لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيْهِ صَلَاةُ اللَّهِ
 قَدْ أَتَانَا فِي الْأَخْبَارِ عَنِ النَّبِيِّ الْمُخْتَارِ أَنَّ أَفْضَلَ الْأَذْكَارِ لَا إِلَهَ إِلَّا اللَّهُ
 بِهَا يَثْبُتُ الْأَمَانُ بِهَا يَحْصُلُ الْأَمَانُ كَرَّرَ أَيُّهَا الْإِنْسَانُ لَا إِلَهَ إِلَّا اللَّهُ
 تَكَرَّرُهَا مَا أَحْلَاهُ مَا أَبْهَاهُ مَا أَحْلَاهُ تُدْنِي الْعَبْدُ مِنْ مَوْلَاهُ لَا إِلَهَ إِلَّا اللَّهُ
 جَمَعَتْ مَعْنَى التَّوْحِيدِ وَدَلَّتْ بِهَا مَزِيدُ كَرَّرَ أَيُّهَا الْمُرِيدُ لَا إِلَهَ إِلَّا اللَّهُ
 هِيَ حِصْنُكَ الْحَصِينُ هِيَ دَرْعُكَ الْمَتِينُ ذَكَرُ رَبِّ الْعَالَمِينَ لَا إِلَهَ إِلَّا اللَّهُ
 بِهَا الْفَوْزُ وَالنَّجَاةُ فِيهَا كُلُّ الْبَرَكَاتِ تُنْجِي مِنْ كُلِّ الْآفَاتِ لَا إِلَهَ إِلَّا اللَّهُ
 فِيهَا لِلْسُّقَمِ دَوَاءٌ فِيهَا لِلضُّعْفِ قُوَى هِيَ كَلِمَةُ التَّقْوَى لَا إِلَهَ إِلَّا اللَّهُ
 هِيَ شِفَاءُ الصُّدُورِ هِيَ نُورٌ عَلَى نُورٍ ذَكَرُ رَبِّكَ الْغُفُورُ لَا إِلَهَ إِلَّا اللَّهُ
 هِيَ النُّعْمَةُ الْعُظْمَى هِيَ الْمَقَامُ الْأَسْمَى لَيْسَ تُبْقِيَ أَلَمًا لَا إِلَهَ إِلَّا اللَّهُ
 هِيَ شِفَاءُ الْعِلَلِ فِيهَا إِصْلَاحُ الْخِلَلِ فَادْكُرْ لَا تَخْشَى الْمَلَلَ لَا إِلَهَ إِلَّا اللَّهُ
 لَازِمُوهَا يَا إِخْوَانُ نَوْرُوا بِهَا الْجِنَانُ إِنَّ مِفْتَاحَ الْجِنَانِ لَا إِلَهَ إِلَّا اللَّهُ
 لَازِمُوهَا بِالْأَسْحَارِ وَالْعَشِيِّ وَالْأَبْكَارِ تَسْتَمِدُّوا مِنْ أَنْوَارِ لَا إِلَهَ إِلَّا اللَّهُ
 نَوْرُوا بِهَا الْقُلُوبَ مَحْضُوا بِهَا الذُّنُوبَ إِنَّ أَعْظَمَ الْمَطْلُوبِ لَا إِلَهَ إِلَّا اللَّهُ
 يُقَارِنُهَا الْإِقْرَارُ بِرِسَالَةِ الْمُخْتَارِ مَنْ حَبَانَا بِالْأَنْوَارِ لَا إِلَهَ إِلَّا اللَّهُ
 خَيْرِ الْخَلْقِ عِنْدَ اللَّهِ صَاحِبِ الْعِزِّ وَالْجَاهِ مُحَمَّدٌ رَسُولُ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ

"Tala 'Al Badru 'Alayna"

Tala al Badru 'Alayna
Min Thaniyati-al Wada'
Wajaba Shukru 'Alayna
Ma da'a lillahi da'

O the white moon rose over us
From the valley of Wada'
And we owe it to show gratefulness
Where the call is to Allah

Ayyuha-al Mab'uthu feena
Ji'ta bi-al amru muta'
Ji'ta sharafta-al Madeenah
Marhaban ya khayra da'

Oh you, who were raised among us
Coming with a word to be obeyed
You have brought to this city nobleness
Welcome best caller to God's way

Tala al Badru 'Alayna
Min Thaniyati-al Wada'
Wajaba Shukru 'Alayna
Ma da'a lillahi da'

Extend Your Hand

A poem translated by Shaykh Muhammad al-Yaqoubi

المقام : سیگاہ - الإيقاع : یوروک

Refrain

الله الله الله لا إله إلا الله

Allah-u Allah-u Allah-u Allah
Allah-u Allah La 'ilaha 'illa Allah

(1)

مَا مَدَّ لِخَيْرِ الْخَلْقِ يَدًا
أَحَدٌ إِلَّا وَبِهِ سَعْدًا

فَلِذَلِكَ مَدَدْتُ إِلَيْهِ يَدِي
وَبِذَلِكَ كُنْتُ مِنَ السَّعْدَاءِ

Extend your hand to the Best of all
To be with him and hear his call

For this I gave him both my hands
To seek his help and see his hall

(2)

إِنِّي بِالْعُسْرِ وَالْيُسْرِ
بِحِمَاهِ الْوُدِّ مَدَى الْعُمُرِ
وَ أَقُولُ أَغْثِي يَا ذَخْرِي
وَ أَنَلْنِي مِنْ كَفِّكَ نَدَى

I run from adversities always to him
To find some light when life is dim

Seeking from the bounties of your hands
So help me *ya dhukhri* against my whim

(3)

لَا أَرْجُو غَيْرَكَ إِنْ جَارَا دَهْرِي وَعَدِمْتُ الْأَنْصَارَا
بِحَيَاتِكَ أَلْقِ الْأَنْظَارَا كَرَمًا يَا أَفْضَلَ مَنْ سَجَدَا

No one I hope when friends run away
Except you Muhammad around my day

By you I beseech you to look at me
You are the best of all who pray

(4)

وَعَلَيْنَا تَعَطَّفَ يَا أَمَلِي بِشِفَاءِ الْقَلْبِ مِنَ الْعَلَلِ
أَيَكُونُ مُحِبُّكَ فِي وَجَلِ وَبِجَاهِكَ لَا نَخْشَى أَحَدَا

I need you to kindly grant me cure
To clean my heart from all impure

With you on my side I fear no one
My love for you shall ever endure

(5)

وَصَلَاةَ اللَّهِ بِلا حَصْرِ لَكَ تَهْدِي يَا سَامِي الْقَدْرِ
وَلَا تَكِ وَالصَّحْبِ الْغَرِ مَا أَبْدَى الطَّائِرُ تَغْرِيدَا

May He Almighty send on you
Countless prayers to elevate you
And all your companions and offspring
As long as a bird reminds of you

أتيناك بالفقر | Ataynāka Bi l-Faqri

Imām Abul Hasan al-Shushtari

اللَّهُ اللَّهُ اللَّهُ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ

أَتَيْنَاكَ بِالْفَقْرِ يَا ذَا الْغِنَى وَأَنْتَ الَّذِي لَمْ تَزَلْ مُحْسِنًا

We've come to you, in need of you, by your generosity bound
You are thee One, Who's been doing us, all the good around

مَسْكِينُكَ الشُّعْتُ قَدْ وَلَّهُوا بِحُبِّكَ إِذْ هُوَ أَقْصَى الْمُنَى

So poor we are nothing we have except our love for You
The best of all we wish is that Your love for us is due

وَعَوَّدْتَنَا كُلَّ فَضْلٍ عَسَى يَدُومُ الَّذِي مِنْكَ عَوَّدْتَنَا

فَمَا فِي الْغِنَى أَحَدٌ مِثْلُكُمْ وَفِي الْفَقْرِ لَا عُصْبَةٌ مِثْلَنَا

رَأَيْنَاكَ فِي كُلِّ أَمْرٍ بَدَا وَلَيْسَ مِنَ الْأَمْرِ شَيْءٌ لَنَا

إِذَا كُنْتَ فِي كُلِّ حَالٍ مَعِيَ فَعَنْ حَمَلِ زَادِي أَنَا فِي غِنَى

سَتَرْتَ اسْمَكُمْ غَيْرَةً هَا أَنَا أُمُوهُ بِالشُّعْبِ وَالْمُنْحَنِ

فَأَنْتُمْ هُوَ الْحَقُّ لَا غَيْرُكُمْ فَيَالَيْتَ شِعْرِي أَنَا مَنْ أَنَا

فَيَا رَبِّ صَلِّ عَلَى الْمُصْطَفَى صَلَاةً تَكُونُ أَمَانًا لَنَا

فَيَا رَبِّ صَلِّ عَلَى الْمُصْطَفَى صَلَاةً تَكُونُ شِفَاءً لَنَا

فَيَا رَبِّ صَلِّ عَلَى الْمُصْطَفَى صَلَاةً تَكُونُ فُتُوحًا لَنَا



عليك صلى الله

للسيد محمد مهدي الرّؤاس

عَلَيْكَ صَلَّى اللَّهُ يَا خَيْرَ خَلْقِ اللَّهِ
وَالْأَلِ وَالْأَصْحَابِ وَالْقَوْمِ أَهْلِ اللَّهِ

On you Allah pray Oh Best of all Mankind
And on your offspring And the people of Allah

يَا كَعْبَةَ الْأَسْرَارِ وَمَنْبَعِ الْأَنْوَارِ
بِالْعَزْمِ يَا مُخْتَارِ أَيَّدْتَ دِينَ اللَّهِ

On you Allah pray Oh Best of all Mankind
And on your offspring And the people of Allah

عَلَيْكَ صَلَّى اللَّهُ يَا خَيْرَ خَلْقِ اللَّهِ
وَالْأَلِ وَالْأَصْحَابِ وَالْقَوْمِ أَهْلِ اللَّهِ

The Source of all treasures The spring of every light
Strongly you established This Religion of Allah

عَلَيْكَ صَلَّى اللَّهُ يَا خَيْرَ خَلْقِ اللَّهِ
وَالْأَلِ وَالْأَصْحَابِ وَالْقَوْمِ أَهْلِ اللَّهِ

On you Allah pray Oh Best of all Mankind
And on your offspring And the people of Allah

فِدَاؤُكَ الْأَرْوَاحِ وَمِثْلُهَا الْأَشْبَاحِ
يَا خَيْرَ الْفَتَّاحِ مِنْ أَنْبِيَاءِ اللَّهِ

عَلَيْكَ صَلَّى اللَّهُ
وَالْأَلِ وَالْأَصْحَابِ
يَا خَيْرَ خَلْقِ اللَّهِ
وَالْقَوْمِ أَهْلِ اللَّهِ

On you Allah pray Oh Best of all Mankind
And on your offspring And the people of Allah

يَا مَنْ لَهُ الْبُرْهَانُ
مَا كَانَتْ الْأَكْوَانُ
وَحُلُّهُ الْقُرْآنُ
وَحَقُّهُ لَوْلَاهُ

عَلَيْكَ صَلَّى اللَّهُ
وَالْأَلِ وَالْأَصْحَابِ
يَا خَيْرَ خَلْقِ اللَّهِ
وَالْقَوْمِ أَهْلِ اللَّهِ

On you Allah pray Oh Best of all Mankind
And on your offspring And the people of Allah

لِوَاؤُكَ الْمَرْفُوعِ
وَحَبُّكَ الْمَطْبُوعِ
وَقَوْلُكَ الْمَسْمُوعِ
فِي مُهْجَةِ الْأَوَاهِ

Your banner's always high Your words are carefully heard
Your Love is rooted In the recess of every Heart

عَلَيْكَ صَلَّى اللَّهُ
وَالْأَلِ وَالْأَصْحَابِ
يَا خَيْرَ خَلْقِ اللَّهِ
وَالْقَوْمِ أَهْلِ اللَّهِ

Your banner's always high Your words are carefully heard
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يَا خَيْرَ خَلْقِ اللَّهِ
وَالْقَوْمِ أَهْلِ اللَّهِ

On you Allah pray Oh Best of all Mankind
And on your offspring And the people of Allah

نَدْعُوكَ بِالسَّبْطَيْنِ لِكَشْفِ هَذَا الْغَيْنِ
يَا مَلْجَأَ الثَّقَلَيْنِ فِي الْخُطْبِ بَعْدَ اللَّهِ

عَلَيْكَ صَلَّى اللَّهُ يَا خَيْرَ خَلْقِ اللَّهِ
وَالْأَلِ وَالْأَصْحَابِ وَالْقَوْمِ أَهْلِ اللَّهِ

On you Allah pray Oh Best of all Mankind
And on your offspring And the people of Allah

هَآ أَنْتَ فِي الْمَحْشَرِ مُؤَيَّدُ الْمَظْهَرِ
فَكُلَّمَا تُذَكَّرُ عَلَيْكَ صَلَّى اللَّهُ

عَلَيْكَ صَلَّى اللَّهُ يَا خَيْرَ خَلْقِ اللَّهِ
وَالْأَلِ وَالْأَصْحَابِ وَالْقَوْمِ أَهْلِ اللَّهِ

On you Allah pray Oh Best of all Mankind
And on your offspring And the people of Allah

A poem translated by Shaykh Muhammad al-Yaqoubi

نور الهدى وافانا

نورُ الهدى وافانا بحسبه حيانا
 وبِاللقاءِ احيانا صلى عليه مولانا
 اهلاً به وسهلاً قد طاب فيه المجلى
 حلّ الهنا مذ حلاً صلى عليه مولانا
 هذا المَلاذُ العظيم هذا الرّؤوفُ الرّحيم
 أتى بقلبٍ سليم صلى عليه مولانا
 يا رحمة العالمين يا نعمة لا تمين
 مطّاع ثمّ أمين صلى عليه مولانا
 يا مُدّع حُبّه به أطع أمره
 غداً تنال قُربَه صلى عليه مولانا
 أحمَدُنا المُضطّفى بخر الصّفا والوفا
 فالمدح فيه شفا صلى عليه مولانا
 بحقه يا سلام وفضل آل كرام
 وصّخيه بالختم صلى عليه مولانا

The Light of guidance has come to us - By his beauty, he greeted us
 Then when he met us, he revived us - May our Lord send blessings upon him!

Welcome be he! - By him great bounties have reached us
 Welfare descended upon us since he came to dwell (amongst us)
 May our Lord send blessings upon him!

This is the greatest protector! - This is the loving, the merciful!
 He came with a flawless heart - May our Lord send blessings upon him!

O you mercy to the universe! - O you never-ending grace!
 Obeyed and trusted - May our Lord send blessings upon him!

O you who claim to love him - Love entails obeying his command!
 So that tomorrow you may attain his nearness - May our Lord send blessings upon him!

Our Ahmad, you the Chosen one - Ocean of unperturbed purity and faithfulness
 In praising you there is healing - May our Lord send blessings upon him!

By his right, O Lord of Peace - And by the virtue of the House of Honour
 And his companions finally - May our Lord send blessings upon him!

Talama Ashku Gharaami

(How long will my heart ache for my beloved)

طالما أشكو غرامي يا نور الوجود
وأنادي يا تهامي يا معدن الجود

My heart aches for my beloved, light of the universe
Ya RasulAllah, in your love my heart is immersed

To attain your vision is my heart's utmost desire
And be with you in the jannah, rising ever higher

مُنِّيَّتِي أَقْصَى مَرَامِي أَحْظَى بِالشُّهُودِ
وَأَرَى بَابَ السَّلَامِ يَا زَاكِي الْجُدُودِ

O crown of all creation, how I'm longing for you
O full moon of all perfection, my love for you is true

يَا طِرَازَ الْكَوْنِ إِنِّي عَاشِقُ مُسْتَهَامِ
مُغْرَمٌ وَالْمَدْحُ فَنِّي يَا بَذَرَ التَّمَامِ

I'm weak from your love but strengthened by you RasulAllah
Intercede for me with Allah ya Shafi'Allah

إِصْرَفِ الْأَعْرَاضَ عَنِّي أَضْنَانِي الْغَرَامِ
فِيكَ قَدْ أَحْسَنْتُ ظَنِّي يَا سَامِي الْعُهُودِ

Guiding light of the prophets, honoured and noble through and through
Best of those with taqwa my heart melts in front of you.

يَا سِرَاجَ الْأَنْبِيَاءِ يَا عَلِيَّ الْجَنَابِ
يَا إِمَامَ الْأَتْقِيَاءِ إِنَّ قَلْبِي ذَابَ

يَا رَسُولُ اللَّهِ نَظْرَةَ يَا حَبِيبَ اللَّهِ
يَا رَسُولُ اللَّهِ نَظْرَةَ يَا حَبِيبَ اللَّهِ

طالما أشكو غرامي يا نور الوجود
وأنادي يا تهامي يا معدن الجود

إِنْ جَبَرْتُمْ كَسَرَ قَلْبِي

للشيخ عبد الغني النابلسي

إِنْ جَبَرْتُمْ كَسَرَ قَلْبِي
 أَوْ هَجَرْتُمْ يَا حَبَايِبَ
 قَالَتْ أَقَمَارُ الدِّيَاجِي
 كُلُّ مَنْ يَعْشَقُ مُحَمَّدَ
 مَرْجَ الْبَحْرَيْنِ دَمْعِي
 بَيْنَ سَمْعِي وَفُؤَادِي
 وَحَبِيبِي وَجَنَّتَاهُ
 وَدُمُوعُ الْعَيْنِ تَجْرِي
 أَرْسَلَ اللَّهُ إِلَيْنَا
 أَحْمَدَ الْمُخْتَارَ طَه
 فَتَهَنُّنُوا يَا رِفَاقِي
 بِالَّذِي قَدْ جَاءَكُمْ يَدُ
 يَا رَسُولَ اللَّهِ يَا مَنْ
 وَالَّذِي مَنْ كَفُّهُ قَدْ
 أَنْتَ سِرُّ اللَّهِ حَقًّا
 لِنَجَاةِ الْخَلْقِ مِمَّا
 وَصَلَاةُ اللَّهِ رَبِّي
 لِنَبِيِّ اللَّهِ مَنْ حَا
 وَالَّذِي عَبْدُ الْغَنِيِّ
 وَبِآلٍ وَبِصَحْبٍ

أَنْتُمْ أَهْلُ الزَّمَامِ
 هَكَذَا شَأْنُ الْكِرَامِ
 قُلْ لِأَرْبَابِ الْغَرَامِ
 فِي أَمَانٍ وَسَلَامٍ
 كَادَ أَنْ يَلْتَقِيَانِ
 بَرَزَخٌ لَا يَبْغِيَانِ
 وَرَدَتَانِ كَالدَّهَانِ
 مِثْلَ هَطَّالِ الْغَمَامِ
 بِالْكَرَامَاتِ الْعِظَامِ
 سَيِّدِ الرُّسُلِ الْكِرَامِ
 نِلْتُمُوا كُلَّ الْمَرَامِ
 عُو إِلَى دَارِ السَّلَامِ
 نُورُهُ عَمَّ الْوُجُودِ
 فَاضَ فِينَا بَحْرُ جُودِ
 جِئْتَ مِنْ خَيْرِ الْجُدُودِ
 ضَرَهُمْ تَهْدِي الْأَنَامِ
 مَعَ سَلَامٍ لَا يَزَالُ
 زَجَمَالًا وَجَلَالُ
 يَرْجُو بِهِ نِيلَ الْكَمَالِ
 يَرْتَجِي حُسْنَ الْخِتَامِ

Directions for Seekers

O my disciple, upright seeker!
Distract not yourself by others on board,
Never turn to other than Allah The Creator,
He is Your Cherisher and Your Lord.
So journey rapidly to Him with diligence;
The night is dark and unforeseen.
Be steadfast and follow the guide,
So doors will open for you as a reward!

O struggling servant, righteous, repentant!
Leave not of the world in your heart any trace:
Pledge yourself to obey the Compassionate,
Seeking in all your endeavour His Face!
As only the servants who humbly concede
Their feats for Him eventually succeed.
So be enchained by love not fear,
To fly through the way and win this race!

O servant who witnessed The One with none,
While his being was entirely gone:
Confirm to the world His Divine Qualities,
And rid yourself of all your vanities!
God cannot be identified,
Cannot be conceived of nor be defined.
Look for His Signs within yourself,
And in the horizons detect and find.
Do not delve into the quest for His Essence,
And order your mind to halt and shun.
Proofs of the Divine Power are shone,
To mankind every morn at the rise of the sun!

To my pure lover and devout invoker:
Strive and persist with acts of obedience-
The Merciful is to your earnest efforts,
Evermore Thankful in abundance!
Keep up your invocations flowing
Never consider them adequate or enough.
As He created you and your deeds,
So let on Him be your firm reliance!

You who, out of ignorance, is lured
To claim to have reached immortality:
Cry in fear and cling to humility,
Efface yourself and know your reality!
Throw your claim to fame behind
Refine your heart and clear your mind,
If you on the Way ever hope to find
Eternal joy and avoid fatality!

To the traveller, dreaming of high ranks,
Pretending he wants Him yet he lacks
The core of belief and instead
He looks around for a miraculous act!
Fancying he could fly; or even have
The gold of the world brought in sacks,
Looking for Aladdin's lamp to bring
The king of jinn at once intact:
The marvellous wonder is being upright
Throughout one's life from birth to death,
Exactly as you've been commanded
By Allah, in every breath!
So be ashamed of a wicked wish
And renew your Sufi contract

Unconscious and unmindful of
Being a slave of lustful whim,
Your enemy resides within your skin;
So let your war 'gainst you be grim.
Be vigilant of the deceit of the self
And what it may embellish or limn.
Free yourself of your free will
And yield to His Will, then safely swim

Purge your heart of lingering love,
And attachment to other than Him.
Your excuse of leaning towards
Your choice before Him is shamefully slim.
So let Him lead the rein of your life
While in joy you sing His hymn;
Before you're rejected or even be torn
For your misdeeds limb from limb.
Wishful thinking makes the traveller's
Road in noonday utterly dim.

I once had the honour of being
In the service of a great Saint (1)
And I beheld miracles following him
With no impure trace or taint-
Rather, they were obvious signs
Of his remarkable self-restraint!
His aspiration in both worlds
Was above everyone's with no pride.
He was silent with few words
Yet he could make mountains slide.
He was raised to the highest ranks,
Because he never had any complaint!

To the spoiled servant, the insouciant
Demanding from Him immediate entrance,
Affirming that you're consciously truthful;
Proud of your fake works and vague states:
Do you depend on Allah for deliverance-
Or on your untrue state of heart?
Surely being truthful is a Grace
But to see it emerging from you is a hindrance.
Hence, do not be stopped on your trip
By "I" and "my" lest you be torn apart!

O dear companion! Never head for
The territory of a heedless sinner;
Always stand at the threshold of
The Truthful and the Righteous winner!
Attaining stations of this Way
Is done through the hearts of illustrious Gnostics.
Travelling without a guide makes you
An easy prey for the predator's dinner!

Your book is the Shaykh; in him everything
You want or need is fully included.
To be quenched, you must accompany him
In full submission, not be eluded
So listen to what the Shaykh dictates,
As he breathes into your heart:
Knowledge, wisdom and light will pour,
To make your heart a piece of art!

The legacy of the Prophet through
A sacred chain in him concluded.
With all the traps of the self and the Satan,
The risk is high if you secluded.
Without the company of the Champions,
Reaching Allah is precluded.
Going astray is a probable result
If you on your own chose to depart!

To the yearning servant! Are you after
The Truth or trying to solve a riddle,
Forecasting the future to have secrets divulged,
Which blocked your advancement in the middle?
You must be courageous to defy these desires
Be first and best; don't play second fiddle;
Grow up and leave these wishes behind
As jewels are not to be mined by a novice-
You know not the difference in a crevice
Between rocks and gems; you only twiddle!

Persist in the quest for Truth alone
And never lean towards any looming illusion.
Treading in the land of the earthly dominion,
My dear confidant is but an intrusion.
Everything other than Allah the Majestic
Is like a mirage; they're not even rivals.
You run after them, you get not a thing-
Find Him to find all; this is my conclusion!

O vanishing Servant delighted in ecstasy,
Dwelling in the zone of annihilation
To other than The Master: you have to wake up,
And swiftly feel your own sensation.
Look carefully! You are you, a contingent being;
You could never be He; no union is allowed.
He is He: Allah, The Eternal, The Unique-
By heart is witnessed by reason is found.
Stay back and uphold this essential contrast;
To remove from your mind and your heart this cloud.
The top Sufi masters clearly distinguished
And warned in this field of the slightest deviation.

In the start of the voyage you are a newborn
The end of the trip brings resuscitation.
"Thee" in the Opening chapter (2) removed
From our eyes all veils and curtains.
Reflect on the Divine Command in "Be"(3)
There is in it no doubt a secret concealed.
In the verse "You did not throw when you threw"(4)
The gist of all statements is sealed!

O yearning lover, celebrating his passion
For the beauties of the Eternal Heaven:
You are in love with damsels, fountains
Flowers and the splendid palaces,
Silk and cashmere, pearls and perfume
And all the luxury and grandeur-
To the Friends of Allah, the Garden is but
A moment in His Beatific Presence!

If your goal is closeness to the Near
Prostrate yourself to have His contentment!
Worship Him As though you saw Him
In this world without presentment-
The Reward for your *ihsaan* (5) is His
To eventually see Him in Paradise;
Gaze then in ecstasy at the Great
And thank Him for the blissful prize!

O servant, seeking only His Face
With no inclination to a single pleasure:
Behold! You are called by His Grace
Invited and ushered to the Divine Treasure!
He favoured you; He admitted you in
Before you repented (6) at your leisure,
You're now predestined to receive from Him
Knowledge and wisdom beyond measure!

(1) In this line, the Shaykh is referring to the Pole of the awliya of his time, the Proof of Islam, the great Gnostic, namely, his father and Master, Sayyid Shaykh Ibrahim Al-Yaqoubi, may Allah sanctify his soul.

(2) In the first Chapter in the Holy Qur'an, "Thee" is in Verse 5. "Thee do we worship."

(3) Referring to the Divine command "Be and it is" e.g. Verse 82 Chapter 36 "Yasin."

(4) Verse 17 Chapter 8; "Ye did not throw when ye threw; it is Allah indeed who threw."

(5) Verse 60 Chapter 55; "Is there any reward for ihsaan except ihsaan itself!"

(6) Verse 118 Chapter 9; "He accepted their repentance so that they repent."

My Spiritual Journey

My inner-secret spoke by permission from Allah, revealing what is hidden in the wine jar.

It told my story in all languages,
Dictated by the Lord of dawn, I had no control over it!

The heart, transparent and pure, became like a mirror,
Like a book without pages, like a line without directions,
Countless images are piled in it, but none joint with it!

His Speech does not differ, whether it is "I" or "You" or "He."
My inner-secret is united with His Meaning and my heart is a home of His.
He surrounds all my being though my thoughts go around Him!

Now I came to know the truth, when He manifested upon me.
He said, "Knock the door and enter the sanctuary of The Wali."
He Himself proposed the drink and filled up my cup!

Upon entering, I saw Hallaj in the Presence of God; he was admitted before all people.
He stood there after a restless journey serving guests pure wine,
His secret was divulged; he, without doubt, had no trace of deviation.

Where are you, O man, before the beauty of Al-Qayoom?
Start to release the minds from the bondage of the sciences,
And offer your soul to get a glance at Him that lasts forever.

Passion threw me to Him from the early days of my childhood.
Ever since, I have been in His hands receiving His Bounties,
Till I stood before Him: for all of this, he offered me a guide, a father.

Since before I was created, I was in passionate love with Him,
I acquired all my wishes when I annihilated from all others,
And all hardships were removed since I witnessed His Beauty!

He renewed my essence and honored me by opening the door of arrival,
He dressed my words, out of His Bounty, in the dress of acceptance,
And when He allowed me to arrive, He protected me from the doctrine of incarnation.

When I witnessed His Beauty, I was bewildered,
And When I saw His Majesty, I shivered,
But He perfected His Grace and pulled me to Him in the blink of an eye.

Light shone from Him upon me to make my heart lit.
I received all satisfaction from Him and security,
His favors overwhelmed me and set my tongue to speak.

I love Him whatever His Decree brings,
My principle in love is being always pleased with Allah.
Take this passion from me, soar and fly through space.

Till now, I used to call people to Allah from afar.
I used to speak in every conference, explaining the Way to Seekers.
But now, I pull to Him anyone He wants by an iron gaze.

O people! My case in love is unique and wondrous.
By Allah, I have not earned of good works but the least share,
His love is my capital; I have no healer save Him.

I have not reached Him but through love- not my love, but the love of The Near.
My love for Him is as little as a seed; His love for me is beyond measure.
The honor is not in your loving Him, rather in being His beloved!

O people! I am not the same person who you have known.
He annihilated me from my senses and adorned me with the best affection,
He selected me for conversation; and embellished me with all disciplines.

I have been newly born these recent days,
He enrobed me with the Eid dress before mankind
And made me Imam of all the near and the far!

I was intoxicated by the news about Him brought by Gnostics,
I was annihilated by a glance at Him; then perished.
Thereafter, He saved me when He brought me back to witness the world.

I was drunk from the first drop yet I did not stop drinking,
I was annihilated from the first look yet I did not flee from looking,
Until I entered His Presence and was granted the most precious Jewel!

When the opening came, the world before my eyes was perished.
Heaven became one yard close to me, and it is the least of pleasures.
The ultimate Bounty, which is the Beatific Vision, is my prize.

At dawn I received His immense Grace,
So, I began composing praise and glorifications to The Eternal Master.
Then I returned to lower plains, drinking from the ocean of The All-Knowing

Glad tidings of these gifts were given to me by my father; the Qutb of His time.
He removed the veil for me and described the House,
He said, "Advance swiftly till you enter the Diwan."

By Allah, you will not enter it except after a thousand trials,
After they make you forget your family and friends,
And after they make you taste all types of humility.

You will not obtain the secret till you are burnt.
It has been difficult for most people to attain it,
There is nothing like it in all the horizons.

People incline towards denial and hardly believe.
So, busy yourself in dhikr and follow the example of Al-Siddiq!
When minds are narrow, people hardly look for the truth.

Most people look for the outward and are struck by the eloquence of the tongue,
They care not about the inward, nor for what is hidden in the heart,
They do not understand the intimations of the people of Ihsan.

Most people would run from me if I did but pass wind in public,
Declaring that the Shaykh misbehaved, they would claim he is not qualified for irshad.
I would return home in the evening with but a few people of insight.

So find other than me, if you are looking for a preacher,
Seek not my inner good through flattering words,
If you want to walk at my pace, stay vigilant!

However, we accept everyone and we do not lift the veil.
We help the elderly and the young to arrive, by observing etiquette.
We know the obedient and the one who dissents, yet our door is open to all!

قصيدة في مدح الإمام أبي الحسن الشاذلي رضي الله عنه

A poem in praise of al-Imam Abul Hasan ash-Shadhili Radiya Allah 'anhu

As-Sayyid as-Shaykh Muhammad al-Yaqoubi

قُطْبُ الْأَقْطَابِ مَدَى الزَّمَنِ الشَّاذِلِيُّ أَبُو الْحَسَنِ
بَحْرُ الْأَسْرَارِ إِمَامٌ هُدَى الرُّوحَ لَهُ أَدْنَى ثَمَنِ

The Qutb of all Qutbs throughout times is
Abul Hasan ash-Shadhili;
An Ocean of Secrets and an Imam of Guidance
For whom the soul is the least price.

قَدْ دَلَّ عَلَى الْمَوْلَى وَسَمَا فِي الْفَضْلِ إِلَى أَعْلَى قُنَنِ
وَأَتَى فِي هَذَا الْعِلْمِ بِمَا قَدْ زَادَ عَلَى أَبْهَى فَنَنِ

He lead to the Master and climbed
in virtue to highest peaks
And brought in this discipline what
Made it more august than all branches.

مَعْرِفَةُ الْمَوْلَى غَايَتُهُ فَاتَّبِعْهُ عَلَى هَذَا السَّنَنِ
وَرَسُولُ اللَّهِ وَسِيلَتُهُ فَاعْرِفْ مِنْ هَاتِيكَ السَّنَنِ

Knowing Allah is his End,
So follow him through this path
And the Messenger of Allah is his Means
So, stick to his Sunnas.

وَأَسَاسُ بِنَاءِ طَرِيقَتِهِ تَطْهِيرُ الْقَلْبِ مِنَ الدَّرَنِ
فَاسْأَلْكَ بِالْإِسْمِ الْمَفْرَدِ يَا صُوفِي وَبِالْحَقِّ اسْتَعِنِ

The foundation of his way is built
On the Purification of the Heart from all stains
So, journey with the Single Name O,
You, Sufi! And seek assistance from Allah.

غَيْبٌ وَأَفْنٌ عَنِ الْأَكْوَانِ فَمَا يَبْقَى إِلَّا مَنْ فِيهِ فَنِي
وَادْخُلْ أَبْوَابَ الْغَيْبِ وَسَلْ مَا شِئْتَ وَلِلْأَسْرَارِ صُنِي

Be absent, and annihilate from all beings, as
No one remains save he who is annihilated in Him;
And enter the doors of the Unseen and ask
Whatever you want, but guard the secrets

وَأَشْرَبْ كَأْسَ الْعَرْفَانِ وَذُقْ سِرَّ التَّوْحِيدِ وَلَا تُكْنِ
وَبِحُبِّ رِجَالِ اللَّهِ فَدِنْ وَإِمَامَ الْكُلِّ أَبِي الْحَسَنِ

Drink the glass of Gnosis and taste
The Secret of Tawheed and be not
Make due the love for the men of Allah
And the love for the Imam of all of them Abul Hasan

وَالزَّمْ أَعْتَاباً طَاهِراً إِنَّ جِئْتَ حُمَيْثَرَ الْوَطَنِ
وَبِعَيْذَابٍ قِفْ وَتَمَرَّغْ وَلِرُوحِكَ فِي الْقَبْرِ ارْتَهِنِ

Stick yourself to the pure thresholds
If you come to Humaithara, where is the home
And in 'Aydhaab stop and sink your cheeks in the soil
And put your soul in the grave and a guarantee

وَأَشْكُرْ لِلَّهِ وَصَلِّ عَلَى طَه فِي السِّرِّ وَفِي الْعَلَنِ
وَعَلَى آلِ الْبَيْتِ جَمِيعاً يَا خَلُّ وَسَلِّمْ وَاسْتَكِنِ

Be thankful to Allah and pray on
Taha in secret and in public
And on Ahlul bayt all,
O friend and give salutations while you humble yourself

وَابْنُ الْيَعْقُوبِيِّ جَاءَ بِلَا دَعْوَى فِي أَثْوَابِ الْكَفَنِ
فَاعْطِفْ يَا مَوْلَايَ عَلَيْهِ وَعَلَيْنَا جَمْعاً بِالْمِنِ

The son of al-Yaqoubi has come with
No claims, dressed only in the cloths of his coffin
So, turn to him O my master
And to all of us with your bounties

نظم العبد الضعيف خادم الطريقة الشاذلية
محمد اليعقوبي الحسني

أنشأها يوم السبت ٢٧ جمادى الآخرة سنة ١٤٢٥ الموافق ١٤ آب ٢٠٠٤
في الطريق إلى زيارة ضريح الإمام في حميثرة بعيزاب جنوبي مصر
وأنشدها بين يديه . عروض (يا إمام الرسل يا سندي).

Be thankful to Allāh and pray on,
Tāhā in secret and in public
And on Ahlul Bayt all,
O friend and give salutations
while you humble yourself

وَاشْكُرْ لِلَّهِ وَصَلِّ عَلَى طَه فِي السِّرِّ وَفِي الْعَلَنِ
وَعَلَى آلِ الْبَيْتِ جَمِيعًا يَا خَلَّ وَسَلَّم وَاسْتَكِنَ

The son of al-Yaqoubi has come with
No claims, dressed only in the cloths
of his coffin
So, turn to him O my master
And to all of us with your bounties

وَابْنُ الْيَعْقُوبِيِّ جَاءَ بَلَا دَعْوَى فِي أَثْوَابِ الْكَفَنِ
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إِغْرِفْ مِنْ بَحْرِ | In Praise of Imām al-Dirqāwī

A poem dedicated to Imām al-'Arabī al-Dirqāwī al-Ḥasanī (d. 1239H),
written by the Shaykh on the way to his shrine on 26th Rajab 1429

Take from the Ocean of
Imām al-'Arabī al-Dirqāwī
He is the Shelter, the Refuge of anyone
in need from any distress or abyss

إِغْرِفْ مِنْ بَحْرِ الْعَرَبِيِّ الدَّرْقَاوِي
مَأْوَى الْمُضْطَرِّ مِنَ الْمَهَاوِي

He is the Quṭb of Sainthood,
He is the sun of guidance
He is the centre of attention,
He is the container of every secret.

قُطْبُ الْوَلَايَةِ شَمْسُ الْهِدَايَةِ
عَيْنُ الْعِنَايَةِ لِلْسَّرِّ حَاوِي

The elaboration on glorifications,
and the secrets of the noblest
Are taken only from Abū Ḥāmid,
and narrated from him.

شَرْحُ الْمَحَامِدِ سِرُّ الْأَمَاجِدِ
عَنْ أَبِي حَامِدٍ يَرْوِيهِ الرَّاوي

Take what is his through me,
and quench your thirst of him by me
And then I will tell you,
who has everything folded in him.

خُذْ مِنِّي عَنْهُ وَارَوْ بِي مِنْهُ
أُخْبِرْكَ مَنْ هُوَ لِكُلِّ طَاوِي

Annihilate in Allāh, be absent from all
others, From everyone, who is seeking
pleasure in the dunya. Annihilate in
Allāh until there is no opponent to
Allāh within you.

إِفْنِ فِي اللَّهِ عَنْ كُلِّ لَاهِ
حَتَّى لَا يَبْقَى فِيكَ مُنَاوِي

Journey with ṣidq,
and be absent in the truth
And gather in your state of awakeness,
what you have contained in your heart.

أَسْلُكْ بِالصِّدْقِ وَغِبْ فِي الْحَقِّ
وَاجْمَعْ فِي الْفَرْقِ مَا أَنْتَ نَاوِي

نَشِيدُ الصُّوفِيَّةِ لِلشَّيْخِ مُحَمَّدِ أَبِي الْهَدْيِ الْيَعْقُوبِيِّ

The Sufi's Anthem, Brothers for Allah

by His Eminence, Shaykh Muhammad al Yaqoubi

Written during the flight from Rabat to London, 23rd Shawwāl, 1432

نَحْنُ الْفُقَرَاءُ إِخْوَانُ فِي اللَّهِ
نَرْجُو أَنْ نَكُونَ عَبِيدًا لِلَّهِ

We indeed, the fakirs,
Are brothers in Allāh
We have hopes to become,
True servants of Allāh

أَنْتَ أَخِي لِي فِي ذَاتِ الْإِلَهِ
وَ أَنَا لِلْكَلِّ خَادِمٌ وَاللَّهُ

You are a brother of mine,
For the Sake of Allāh
And I am for all no more
Than a servant - by Allāh!

خُذْ كُلَّ مَا تُرِيدُ مِنِّي وَاشْكُرْ لِلَّهِ
فَكُلُّ مَا عِنْدِي لِإِخْوَانِي فِي اللَّهِ

Take all what you need
From me and thank Allah
What I possess is for,
My brothers in Allāh

مَا نَدَّعِي مِلْكًا إِذَا الْمُلْكُ لِلَّهِ
مَا عِنْدَنَا زَادُ سِوَى الْفَقْرِ لِلَّهِ

I claim to own nothing,
As all belongs to Allāh
We have nothing except,
Our need for Allāh

وَنَحْنُ فِتْيَةٌ قَدْ آمَنُوا بِاللَّهِ
وَاجْتَهَدُوا لِكُنْى يَزِدُّهُمْ مِنْ هُدَاهُ

We are a group of youths,
Who believe in Allāh
And always struggle to get,
The Guidance of Allāh

قَدْ تَعَاهَدْنَا عَلَى الْحُبِّ فِي اللَّهِ
وَمَا لَنَا دَوَاءً إِلَّا فِي ذِكْرِ اللَّهِ

We pledged ourselves forever,
To love each other for Allāh
Our only remedy is in,
The remembrance of Allāh

نَبْذُلُ النُّفُوسَ لِنَصْرِ دِينِ اللَّهِ
وَنَحْفَظُ الْعُهُودَ لِكُلِّ أَهْلِ اللَّهِ

We offer our souls to support,
This Deen of Allāh
And guard the pacts of all
The people of Allāh

نَعْفُو عَنْ كُلِّ مَنْ أَسَا مِنْ خَلْقِ اللَّهِ
وَنَرْضَى بِمَا يَأْتِي مِنْ عِنْدِ اللَّهِ

We pardon everyone,
Of the creation of Allāh
And are pleased with all,
That comes from Allāh

صَلُّوا وَسَلِّمُوا عَلَى رَسُولِ اللَّهِ
وَالِهَ الْأَطْهَارَ وَالصَّحْبَ جُنْدِ اللَّهِ

Brothers! Pray and salute,
The Messenger of Allāh
His Family and his friends,
The Soldiers of Allāh

أسرار الإسم المفرد للشيخ محمد أبي الهدى اليعقوبي
The Secrets of Tawhīd (Be with Allāh)

Written by Shaykh Muḥammad al-Yaqoubī in 2009. He felt it wasn't him writing it but that all the meanings and words were pouring; inspiration from Allāh. Before Shaykh Muḥammad wrote this poem, his intention was to quit all public activities and devote the rest of his life to Allāh in seclusion. The meanings and outcome of this poem poured and the words came from Allāh on his heart, tongue, and pen: that the Shaykh should go out and continue his work as he's doing.

إِسْمُ الذَّاتِ الْعَلِيَّةِ فِيهِ سِرُّ الْأَحَدِيَّةِ
فَاذْكُرْ بِإِخْلَاصِ النِّيَّةِ وَقُلْ اللَّهُ اللَّهُ اللَّهُ

In the Name of the Sublime Essence
Is there the Secret of Uniqueness
So, invoke it in sincerity
And repeat saying: Allāh; Allāh; Allāh

تَصَوَّرِ الْإِسْمَ الْأَعْظَمَ فِي الْفِكْرِ بِالْخَطِّ مُحْكَمٍ
وَعَبَّ عَنْ كُلِّ مَا تَعْلَمُ يَأْتِيكَ الْفَتْحُ مِنْ اللَّهِ

Visualise the Holy Great Name of Allāh
Have its written form in your mind fixed
And disclaim all you know so that
The great opening comes to you from Allāh

أَذْكُرْ بِاللَّيْلِ وَبِالنَّهَارِ حَتَّى تَغِيْبَ عَنِ الْأَذْكَارِ
إِنَّ الْحَقَائِقَ وَالْأَسْرَارَ لَا تُدْرِكُ إِلَّا بِاسْمِ اللَّهِ

Invoke the Name by the day and the night
Until you are absent from the invocation
Verily, all truths and secrets
Are not comprehended but by the Name Allāh

حَضْرَةُ الْغَيْبِ وَالشُّهُودِ كَنْزُ الْأَسْرَارِ وَالْعُهُودِ
إِذْنُ التَّصَرُّفِ فِي الْوُجُودِ لِأَهْلِ الذِّكْرِ بِاسْمِ اللَّهِ

The presence of the Unseen as well as the Seen
The Treasure of secrets and covenants
Power and authority over the world
Are all given to the people who invoke the Name Allāh

مِفْتَاحُ بَابِ الْفَنَاءِ وَفِيهِ عَيْنُ الْبَقَاءِ
أَصْلُ لِجَمِيعِ الْأَسْمَاءِ فَالذَّاتُ تُعْرَفُ بِاسْمِ اللَّهِ

The key to the Door of annihilation
Yet, in it is there the very lastingness
The source of all names
As the Essence is known by the Name Allāh

يُحْرِقُ كُلَّ الشَّهَوَاتِ يُذْهِبُ أَصْلَ الْآفَاتِ
فَاجْعَلْ أَنْفَاسَكَ أَهَاتٍ مِنْ صَدْرِكَ تَخْرُجْ بِاسْمِ اللَّهِ

This Name burns all desires and temptations
And removes all defects and ailments
So, make your breaths sighs
In of your chest inhaling with the Name Allāh

سِتُّ وَسِتُّونَ بَابًا جُعِلَتْ لِلْفَتْحِ أَسْبَابًا
يَجْتَازُهَا مَنْ أَنَابَا وَعَابَ فِي حَضْرَةِ اللَّهِ

Sixty six doors have to be knocked
Before the Great Opening is given
No one will go beyond them except those who repent
And are absent in the Presence of Allāh

بَحْرُ الصِّفَاتِ الدَّائِيَّةِ مَدَدُ الْأَفْعَالِ الْأَزَلِيَّةِ
وَفِيهِ أَسْرَارُ الْمَعِيَّةِ أَلَا فَكُونُوا مَعَ اللَّهِ

The ocean of all Essential Attributes
The Origin of the Eternal Actions
In it is there the secrets of With-iness
So be with Allāh

فَاخْرُجْ عَنِ الطَّوْرِ سِرًّا وَاسْتُرْ عَنِ الْخَلْقِ طُرًّا
فَالْعَبْدُ قَدْ صَارَ حُرًّا مِنْ كُلِّ شَيْءٍ سِوَى اللَّهِ

Be out of your limits but in secret
And keep this away from all people
Because the slave is now free
from everything other than Allāh

لِمَ طَالَتْ بِكَ الْمَسَالِكُ وَأَوْصَلَتْكَ الْمَهَالِكُ
وَذَاكَ رَبُّ الْمَمَالِكِ يَقُولُ فِرُّوا إِلَى اللَّهِ

Why roads have become long for you
And they lead you to destruction
While the Lord of all kingdoms
Said, "Run only to Allāh"

لَا تَلْتَفِتْ فِي السُّلُوكِ وَخُذْ هِمَّةَ الْمُلُوكِ
فَالْوَضْلُ عِنْدَ الدُّلُوكِ يَأْتِي بِنُورٍ مِّنَ اللَّهِ

Do not turn around in your journey
Carry the aspirations of kings
As the contact just at sunrise
Will bring you Light from Allāh

مَنْ لَامَنَّا فِيهِ غَدَا مُبْتَلَى يُرَى غَدَا
وَعَيْشُنَا قَدْ أَرْغَدَا بِسِرِّ الْفَنَاءِ بِاللَّهِ

Anyone who blames us for Him
Will be trialed tomorrow by the same
While our life has become prosperous
By the secret of Annihilation in Allāh

بِهِ سَبَقْنَا أَهْلَ الْعَصْرِ وَذِكْرُنَا فِي كُلِّ مِصْرٍ
وَجَاءَتْنَا أَلْوِيَةُ النَّصْرِ تَهْوِي إِلَيْنَا بِجُنْدِ اللَّهِ

By Him did we outdo the people of this time
And our name reached every country
The banner have come in our support
From everywhere with the armies of Allāh

لِغَيْرِنَا قَدْ أَبْحَنَّا فُتَاتَ مَا قَدْ رَبَحْنَا
ثُمَّ لَمَّا سَبَحْنَا سَبَقْنَاهُمْ بِإِذْنِ اللَّهِ

We allowed others to get access only
To leftover of what we were given
Then, as soon as we started swimming
We came before all of them by permission from Allāh

نَحْنُ أَهْلُ الْبَصَائِرِ كَلَامُنَا بِالْأَشَائِرِ
خُذُوا مِنَّا الْبَشَائِرِ فَقَدْ نَطَقْنَا بِاسْمِ اللَّهِ

We are the people of insights
When we speak we signal and hint
So, take the glad tidings from us
As we are speaking by the Name of Allāh

فَاضَتْ عَلَيْنَا الْأَسْرَارُ حَلَّتْ عَلَيْنَا الْأَنْوَارُ
جَرَتْ إِلَيْنَا الْأَنْهَارُ بِالْعِلْمِ تَبِعُ بِاسْمِ اللَّهِ

The secrets overwhelmed us
The lights have descended on us
The rivers are flowing towards us
with knowledge springing from the Name Allāh

فَإِنْ قَصَدْتَ طَرِيقَنَا وَقَدْ شَمِمْتَ رَحِيقَنَا
فَكُنْ هُدًى رَفِيقَنَا تُلْ مَا شِئْتَ بِإِذْنِ اللَّهِ

If you want to travel our way
After you have discovered our smell
Accompany us in this journey; may Allāh guide you
So you reach your destination

مَا قُلْتُ إِلَّا بِالْهَامِ وَقَدْ طَأْطَأْتُ مِنِّي الْهَامَ
وَسَتَرْتُ وَجْهِي بِالسَّلَامِ حَيَاءً مِنْ عِبَادِ اللَّهِ

I have not said this but through inspiration
I received While bowing my head
And covering my face with my overcoat
Being ashamed of myself in front of the servants of Allāh

فَفَيْضُنَا فِي الشَّامِ عَمَّ وَالْإِذْنَ بِالْإِظْهَارِ تَمَّ
وَقِيلَ لِي يَا عَبْدُ قُمْ أَنْتَ الدَّلِيلُ لِأَهْلِ اللَّهِ

Our overflows have reached all Syria
The permission of coming forth is given
I was told, "O Servant Rise,
You are the guide to the people who want Allāh"

وَلَا تَخَفْ فَالْمُصْطَفَى بَابُ الْوُصُولِ بِلَا خَفَا
هُوَ خَيْرُ نُورٍ يُقْتَفَى لِمَنْ أَرَادَ طَرِيقَ اللَّهِ

Afraid be not, as the Elect is
At the gate of arrival waiting
He is the best light of walk by
For anyone who wants to traverse the way to Allāh

وَلِي إِلَيْهِ نَسَبَانِ رُوحاً وَجِسْماً قَدْ حَبَانِ
سِرّاً وَجَهْراً قَدْ سَبَانِ أَرْجُوهُ يَشْفَعُ عِنْدَ اللَّهِ

Two lineages do I have to Him indeed:
He gave me both: the bodily and the spiritual
I am in affection with him in both states secret and public
I have hopes he intercedes for me before Allāh

عَلَيْهِ صَلَاةُ الْوَاحِدِ مَعَ التَّسْلِيمِ بِلَا عَدَدِ
مَا دَامَ السَّالِكُ لِلْأَبَدِ بِهِ يَتَوَسَّلُ عِنْدَ اللَّهِ

Upon him be the prayers of the One and Unique
With countless Salutations
As long as the journeyer for ever

حقائق التوحيد | The Realities of His Unity

A poem dedicated to Imām Sayyidunā al-Shaykh Abdul Qādir al-Jilānī
Translated on the flight from Damascus to the UK

Refrain: Moroccan
Maqām: Hijāz
Green: Repeat twice

اللَّهُ اللَّهُ اللَّهُ
اللَّهُ اللَّهُ اللَّهُ
يَا مَوْلَانَا
أَنْتَ الرَّحِيمُ يَا اللَّهُ

Of the drink of love, take a sip:
It is indeed your medicine and cure;
And walk the way, to be nearer
To the people of this Quarter.

فَهُوَ الدَّوَى وَالطَّبُّ
مِنْ أَهْلِ هَذَا الْحَيِّ

إِشْرَبْ شَرَابَ الْحُبِّ
وَاسْلُكْ سَبِيلَ الْقُرْبِ

Be absent from all the universe,
and fold remoteness in distance;
Protect this secret from all,
save the people of this Quarter.

وَاطْوِي النَّوَى فِي الْبَوْنِ
عَنْ غَيْرِ أَهْلِ الْحَيِّ

غِبْ عَنْ جَمِيعِ الْكُونِ
وَالسِّرِّ ضَعْ فِي صَوْنِ

Negate the other O man!
And annihilate to all forms;
Witness the transparency of the wine,
You will then enter this Quarter.

وَأَفْنِ عَنِ الْأَشْبَاحِ
تَدْخُلْ لِذَاكَ الْحَيِّ

إِنْفِ السَّوَى يَا صَاحِ
وَاشْهَدْ صَفَاءَ الرَّاحِ

Our words are divine gifts,
Our silence is merely a cover;
Our door is widely open to anyone,
who is heading for this Quarter.

وَصَمْتُنَا غَطَاءُ
لِمَنْ أَرَادَ الْحَيِّ

كَلَامُنَا غَطَاءُ
وَبَابُنَا وَطَاءُ

Our tastes are delicacies,
Our secrets are of the Essence;
Our moves when we shake,
May wake the dead in this Quarter.

أَسْرَارُنَا لِلذَّاتِ
تُفِيْقُ مَيِّتَ الْحَيِّ

أَذْوَاقُنَا لِلذَّاتِ
وَعِنْدَنَا هَزَاتِ

The Lord made us stand,
At His Door for a year;
He then said, Who's more entitled,
Other than you to this Quarter!

بِبَابِهِ حَوْلًا
سِوَاكُمْ بِالْحَيِّ

أَقَامَنَا الْمَوْلَى
وَقَالَ مَنْ أَوْلَى

الحمد لله القديم للشيخ محمد أبو الهدى اليعقوبي

Alhamdulillahil Qadīm

A poem by Shaykh Muḥammad al-Yaqoubī in praise of his father, the great gnostic
Shaykh Ibrāhīm al-Yaqoubī, may Allāh sanctify his soul

أَلْحَمْدُ لِلَّهِ الْقَدِيمِ وَالشُّكْرُ لِلْمَوْلَى الْكَرِيمِ
أَنْ خَصَّ بِالْفَضْلِ الْعَمِيمِ قُطْبَ الْمَعَارِفِ إِبْرَاهِيمَ

Praise is due to Allāh, the Pre-eternal,
And thanks to the Master, the Most Generous;
That He granted great bounties,
To the pole of knowledge, Ibrāhīm.

كَنَزُ الْوِلَايَةِ وَالْعَرْفَانِ شَمْسُ الْهَدَايَةِ وَالْبُرْهَانِ
بَابُ الْوُصُولِ إِلَى الْعَدْنَانِ أَلْوَارِثُ الْغَوْثِ الْعَظِيمِ

The treasure of sainthood and gnosis,
The sun of guidance and the proof;
The door to reach the son of `Adnān,
The inheritor, the Helper, the Great.

بَجَدِّكَ الْهَادِي لَدُنَا وَبِالْمُهَيَّمِنِ قَدْ عُذْنَا
نَحْوَ الْحَبِيبِ مَعًا حُذْنَا بِجَاهِ الرَّحْمَنِ الرَّحِيمِ

We have come to your Grandfather, the Guide,
And we seek refuge with al-Muḥaymin;
So take us to the Prophet together,
We beseech you by al-Raḥmān and al-Raḥīm!

يَا أَيُّهَا الْبَحْرُ الزَّاخِرُ يَا أَيُّهَا النُّورُ الْبَاهِرُ
أَنْتَ لَنَا مَدَدُ النَّاصِرِ إِنْ مَسَّنَا خَطْبٌ جَسِيمٌ

O great ocean, O striking light;
You are a great support for us,
When we are hit by great calamities!

يَا سِرَّ عَيْنِ الْحَقِيقَةِ يَا سِفْرَ أَهْلِ الطَّرِيقَةِ
يَا سِبْطَ خَيْرِ الْخَلِيقَةِ إِقْبَلْ مُرِيداً بَلْ خَدِيمٌ

The secret of the eye of the truth,
The book of the people of the way;
The grandson of the Best of Mankind,
Accept a disciple and a servant!

Our doors are open

By Shaykh Muḥammad Al-Yaqoubi

Our doors are open; some chose to watch from outside
while others knocked and entered.

Some of those who entered preferred
to sit at the threshold in service of the household;
it did not take them long to be admitted.

Most of the visitors went in around the busied themselves
in looking at the beauty of house.

The first drink was offered but not of all of them took it,
some felt not thirsty.

Most of the ones who tasted it never had enough of it
and stopped in the corridor asking for more.

For them, it was the elixir; they, out of ecstasy,
kept talking about the drink and asking for more of it
till they were intoxicated and thus unable to attend the party.

They forgot that the drink was just to welcome them in and the food was to
be served afterwards and greater pleasures are anticipated.

Those who went in and sat at the banquet
had the greatest honour of the company of the landlord.

The secrets were given to them, and the veils were removed for them
and remained in the house while others were still in the open yard either
amazed at the beauty of the house or intoxicated by the first cup.

تُبِّ إِلَى اللَّهِ مَتَابَا لِلشَّيْخِ مُحَمَّدِ أَبُو الْهَدَى الْيَعْقُوبِي

Repent

A poem written by Shaykh Muḥammad Al-Yaqoubi first in English,
then translated into Arabic

The Shaykh, may Allāh preserve him, mentioned that "we should spread this poem as wide as possible. I tried to make simple to touch on the basics and motivate people to more commitment to this deen" and that "it is a great idea to use in the class and I am sure few other teachers will do. I wish it be used by some of the singers so that it reaches out to more people with stronger impact.

تُبِّ إِلَى اللَّهِ مَتَابَا وَادْعُهُ وَارْجُ ثَوَابَا
وَابْسُطِ الْأَيْدِي لَهُ وَقُلْ ارْحَمْ مَنْ أَنَابَا

Repent, repent, repent and cry,
Open your hands; pray and try
Beseech Allāh; and say here am I,
Have mercy on me before I die

وَابْدَأْ الْعُمَرَ الْجَدِيدَ فِي طَاعَةِ اللَّهِ الْمَجِيدِ
وَصَلَاةَ اللَّيْلِ فَاشْهَدْ تَنْجُ فِي يَوْمِ الْوَعِيدِ

Start your life anew today,
And throw the wrong of the past away
Prepare good works for the Final Day,
And when God commands you, hear and obey

أَشْكُرِ الْمَوْلَى دَوَامَا وَكُنْ مِمَّنِ اسْتَقَامَا
عِنْدَهَا تُصْبِحُ مِمَّنْ فِي الْفَرَادِيسِ أَقَامَا

Thank the Lord by day and night,
Walk straight; and keep right
Guided by the Divine Light,
To find the Garden at your sight

وَعَلَى الْإِسْلَامِ فَاتَّبْتُ وَاعْبُدِ اللَّهَ تَعَالَى
وَاصْحَبِ الْأَخْيَارِ تَنْبُتْ بَعَطَاءٍ يَتَوَالَى

Embrace Islam and worship the Lord,
Allāh, the only One adored
Love Him most and step on-board,
With His servants for the reward

وَأَطِيعْ خَيْرَ الْأَنَامِ سَيِّدَ الرُّسُلِ الْكَرَامِ
وَاتَّبِعْ سُنَّتَهُ تَرَاهُ فِي يَوْمِ الزَّحَامِ

Believe in Muḥammad, the perfect man,
The Seal of prophets; from Adnān
Devote for him your life span,
In the hope of joining his caravan

وَبِتِلَاوَةِ الْقُرْآنِ وَالذِّكْرِ بِالْقَلْبِ وَاللِّسَانِ
تَذُقْ حَلَاوَةَ الْإِيمَانِ وَتَصِلْ إِلَى الْإِحْسَانِ

Pray to Allāh and recite the Qur'ān,
Invoke His Names whenever you can
To taste the sweetness of imān,
And reach the station of Iḥsān

قصيدة أرواح الأحاب | The Souls of the Lovers

A poem by the great gnostic, Shaykh al-Sayyid Ibrāhīm al-Yaqoubī al-Ḥasanī al-Idrīsī
Translated by his son, the heir of his secrets,
Shaykh al-Sayyid Muḥammad Abū l-Hudā al-Yaqoubī al-Ḥasanī

Allāh, Allāh,
Allāh, my Lord
My Supporter and my Sufficient,
I have no one else other than Him.

اللَّهُ اللَّهُ
عَوْنِي وَحَسْبِي
اللَّهُ رَبِّي
مَا لِي سِوَاهُ

The souls of the lovers,
staying at the doors.
Kissing the thresholds, in satisfaction,
in the pleasure of the bestower.

أَرْوَاحُ الْأَحْبَابِ
تَلْتُمُ الْأَعْتَابِ
عَاكِفَهُ بِالْبَابِ
فِي رِضَى الْوَهَّابِ

Seeking a look,
from the people in the presence of Allāh.
After which they get absent minded, in
a way that takes all their senses away.

تَبْتَغِي نَظْرَهُ
بَعْدَهَا سَكْرَهُ
مِنْ أَهْلِ الْحَضْرَةِ
تُذْهِبُ الْأَلْبَابِ

O you who is blaming me,
stop blaming the lover;
You do not know,
what the lovers mean.

يَا عَذُولِي كُفْ
أَنْتَ لَا تَعْرِفُ
عَنْ لَوْمِ الْمَشْغُوفِ
مَقْصِدَ الْأَحْبَابِ

Had you seen my secret,
you would be bewildered.
In my state of intoxication,
my pleasure is the utmost goal.

لَوْ تَرَسِرِّي
إِنَّ فِي سُكْرِي
حَزَّتْ فِي أَمْرِي
خَلَعَ عُذْرَ طَابِ

Your servant is passionate,
in passion of tunes.
Always in a state of sorrow,
leaving all friends.

عَبْدُكُمْ وَلَهَانَ
دَائِمُ الْأَحْزَانِ
فِي هَوَى الْأَلْحَانِ
تَارِكُ الْأَصْحَابِ

So tie my rope,
and grant me connection!
And pardon my killing,
my heart melted.

فَصِلُوا حَبْلِي
وَاعْفُ عَنْ قَتْلِي
وَأَمْنَحُوا وَصْلِي
إِنَّ قَلْبِي ذَابَ

The prayer of Allāh
to the one who is the highest rank,
The Prophet, the best invoker of Allāh,
the one who opens doors.

وَصَلَاةُ اللَّهِ
النَّبِيِّ الْأَوَّاهِ
لِعَظِيمِ الْجَاهِ
فَاتِحِ الْأَبْوَابِ

And the beloved ones,
his honorable Family,
And his Companions, there is every
pleasure in mentioning them!

وَعَلَى الْأَحْبَابِ
وَكَذَا الْأَصْحَابِ
آلِهِ الْأَنْجَابِ
ذَكَرُهُمْ قَدْ طَابَ

الْقَصِيدَةُ الْمُحَمَّدِيَّةُ

فِي الصَّلَاةِ عَلَى خَيْرِ الْبَرِيَّةِ لِلْإِمَامِ الْبُوصَيْرِيِّ

al-Qaṣīdatul Muhammadiyyah

Fīṣ Ṣalāti 'alā Khayril Bariyyah

Lil Imām Sharafid Dīn Abī 'Abd Allah Muḥammad al-Būṣayrī

Mawlāya ṣalli wa sallim dāiman abadan

'Alā Ḥabībika Khayril khalqi kullihimi

مُحَمَّدٌ خَيْرُ مَنْ يَمْشِي عَلَى قَدَمٍ

Muhammadun khairo man yamshī 'alā qadami
Muhammad is the best of those who walk upon legs

مُحَمَّدٌ أَشْرَفُ الْأَعْرَابِ وَالْعَجَمِ

Muhammadun ashrafū 'arābi wal ajami
Muhammad is the noblest of Arabs and non-Arabs

مُحَمَّدٌ صَاحِبُ الْإِحْسَانِ وَالْكَرَمِ

Muhammadun sāhibul ihsāni wal karami
Muhammad is a possessor of beneficence and generosity

مُحَمَّدٌ بِأَسْطِ الْمَعْرُوفِ جَامِعُهُ

Muhammadun bāsītul ma'rū jafī jāmi u hu
Muhammad is a spreader of good and its gatherer

مُحَمَّدٌ صَادِقُ الْأَقْوَالِ وَالْكَلِمِ

Muhammadun sādiqul aqwāli wal kalimi
Muhammad is true in speech and sayings

مُحَمَّدٌ تَاجُ رُسُلِ اللَّهِ قَاطِبَةٌ

Muhammadun tāju rusli Llāhi qātibatan
Muhammad is exclusively the crown of all Allah's messengers

مُحَمَّدٌ طَيِّبُ الْأَخْلَاقِ وَالشَّيْمِ

Muhammadun t'ayyibul akhlāqi washshiyami
Muhammad is of pleasant character and disposition

مُحَمَّدٌ ثَابِتُ الْمِيثَاقِ حَافِظُهُ

Muhammadun thābitul mīthāqi hāfizuhu
Muhammad is an upholder and protector of covenants

مُحَمَّدٌ لَمْ يَزَلْ نُورًا مِنَ الْقَدَمِ

Muhammadun lam yadhal nūran minal qidami
Muhammad's light has not disappeared since the beginning of time

مُحَمَّدٌ رُوِيَ بِالنُّورِ طِينَتُهُ

Muhammadun ruwiyat binnūri tīnatuhu
Muhammad's natural substance¹ was quenched with divine nur

مُحَمَّدٌ مَعْدِنُ الْإِنْعَامِ وَالْحِكَمِ

Muhammadun ma'dinul in'āmi wal hikami
Muhammad is the source of benefaction and wisdom

مُحَمَّدٌ حَاكِمٌ بِالْعَدْلِ ذُو شَرَفٍ

Muhammadun hākimum bil 'adli zhur sharafin
Muhammad is an upright judge, possessing honour

مُحَمَّدٌ خَيْرُ رُسُلِ اللَّهِ كُلِّهِمْ

Muhammadun khairu rusli Llāhi kullihimi
Muhammad is exclusively the best of Allah's messengers

مُحَمَّدٌ خَيْرُ خَلْقِ اللَّهِ مِنْ مُضَرَ

Muhammadun khairu khalqil Lāhi min mudar²
Muhammad is the best of Allah's creation, from Mudar²

مُحَمَّدٌ مُجْمَلًا حَقًّا عَلَى عِلْمٍ

Muhammadun mujmilan haqan 'alā 'alami
Muhammad is moderate and decent, befitting of a noble

مُحَمَّدٌ دِينُهُ حَقٌّ نَدِينُ بِهِ

Muhammadun dīnuhu haqqun nadīnu bihi
Muhammad's creed is a truth that we profess and adhere to

¹ The word "Teena" literally means clay, but denotes the substance that one is first created from.

² I.e. the Arabs.

قصيدة في مدح النبي محمد أبي الهدى البغدادي حفظه الله

وضَّاحُ نَوْرٍ مِنَ الْإِسْفَارِ أَبْهَرَنِي
لَمَّا حَبَّتْنِي اللَّيَالِي طَيْبَ رُؤْيُكُمْ
أَنْتَى يَكُونُ لِحَبِّ ذَاقِ حُبِّكُمْ
لَوْ غَابَ مَرَاكُمُ عَنْ نَاطِرِيهِ يَرَى
صِرْفًا مَشَارِبُكُمْ طَابَتْ بِخَيْرِ نَبِي
مَنْ ذَا يُدَانِي الْعُلَا فِي الْمَجْدِ وَالشَّرَفِ
فَالْفَخْرُ فَخْرُكُمْ وَالْجَدُّ جَدُّكُمْ
بَحْرُ الْحَقِيقَةِ وَالتَّشْرِيعِ مَجْمَعُهَا
إِنْ رُمْتَ عِلْمًا فَهَذَا وَجْهُ مَطْلَبِهِ
أَعْظَمُ بِعَدْلِ لَهُ الْإِسْنَادُ مُتَّصِلٌ
لَا يُبْعِدُنَا الضَّنَى عَنْهُ وَلَا وَهْنٌ
إِذَا يُرَى يُذَكِّرُ الْمَوْلَى لِرُؤْيِيهِ
يُغْضِي الرِّجَالُ حَيَاءً مِنْ مَهَابَتِهِ
وَالسَّمْتُ فِي الصَّمْتِ يُنْبِي عَنْ سَرِيرَتِهِ
إِنْ سَارَ فَرْدًا فَسُلْطَانٌ بِمَوْكِبِهِ
كَطُورِ سَيْنَاءَ فِي الْأَخْلَاقِ وَالْهِمَمِ
أَبَاءُهُ أَوْلِيَاءُ اللَّهِ شِيَمَتُهُمْ
لَا خَوْفَ يَغْلُوهُمْ كَلًّا وَلَا حَزَنٌ
لَوْ لَا الصَّدَى مَا وَرَدَتْ الشَّعْرَ مُسْتَقِيًّا
صَلَّى إِلَاهُ صَلَاةً فِي الْخِتَامِ عَلَى
وَالْآلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ لَهُمْ

كَالْفَجْرِ شَقَّ الدُّجَى مِنْ حَالِكٍ دَجَنٍ
بَذَرُ السُّرُورِ جَلَا غَيْنًا مِنَ الْحَزَنِ
كَثْمَانُ فَرَطِ الْهَوَى فِي مُثْرَعِ شَجَنِ
طَيْفًا لَكُمْ حَاضِرًا فِي الصُّحُورِ وَالْوَسَنِ
مِنْ كَفِّهِ كَوْنٌ جَوْنٌ بِلَا أَجَنِ
وَنِسْبَةٍ بَرَّةٍ مِنْ صَاحِبِ السُّنَنِ
مَنْ يَبْغُ فَخْرًا بِغَيْرِ الْمُصْطَفَى يَهْنُ
مُحَمَّدٌ بُلْهَدَى مِنْ عِثْرَةِ الْحَسَنِ
مُحَمَّدٌ عِلْمُهُ كَسَبَتْ كَذَا لَدُنِي
بِالْآلِ وَالْقَوْمِ وَصَلَ الرُّوحَ وَالْبَدَنَ
وَالزَّمْ مَجَالِسُهُ تَبْرًا مِنَ الْوَهَنِ
سِيمَا الْوِلَايَةِ لَا تَخْفَى عَلَى الْفِطَنِ
وَالطَّرْفُ يَغْضِي لِنُورِ الشَّمْسِ حِينَ يَنِي
وَحَالُ أَهْلِ الْفَنَاءِ عَنْ ذَا الْمَقَالِ غَنِي
وَإِنْ سَرَى اللَّيْلَ بَذَرُ اللَّيْلِ لَمْ يَبِنِ
وَالْقَلْبُ كَالْجَانِبِ الْغَرْبِيِّ لَمْ يَرِنِ
صَفْحُ جَمِيلٍ بِلَا غِلٍّ وَلَا إِحْنِ
تَلْقَاهُمْ أَنْجُمًا فِي ظُلْمَةِ الْمِحْنِ
لَمَّا تَضَلَّعْتُ كَاسَ الْحُبِّ أَظْمَأْنِي
خَيْرَ الْبَرِيَّةِ تَتَرَى طِيلَةَ الزَّمَنِ
مَا غَرَّدَ الْبُلْبُلُ الشَّادِي عَلَى فَنَنِ

نظمه خادمكم زاهر المكي سنة ١٤٢٧

قَصِيدَةُ الْبُرْدَةِ Qaṣīdah al-Burdah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال تعالى {إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا}

Preface By His Eminence

حفظه الله تعالى Sayyidunā al-Shaykh Muḥammad Abul Hudā al-Yaqoubī al-Ḥasanī

Praise unbound and unlimited is due only to Allah, the Most Merciful and the Most Generous for all His Bounties upon us, the most important of which is the Best of Creation, the Master of the World, the Manifestation of Mercy, the Perfect Man, the Seal of Prophets and the Beloved of Allah, namely no other than Muhammad ﷺ, fragrant prayers and countless salutations be sent upon him.

We express our wholehearted thanks and unconditional gratitude to Almighty Allah for granting us the honour of being followers of this Messenger ﷺ, for making him a perfect example for us to emulate, for allowing us to salute him from afar and chant his magnificent name, to see his stunningly beautiful face in our visions and for leaving amongst us his blessed Pure Family.

Allah Almighty ordered us to unreservedly believe in this Messenger ﷺ, to blindly follow him, to unconditionally obey him, to utterly love him, and to absolutely revere him. Our belief is based on him, the Holy Qur'an is known only through him, punishment of the sinners is delayed because of him and our five daily prayers are not concluded without praying on him.

Mentioning his name is a source of bliss; remembering his look is a fount of joy; practicing his sunnah is a ladder to perfection. Moreover, there is hardly anything we do that does not require observing one of his sunnah. So how, by Allah who created him ﷺ, would we not fall in love with him, yearn to him, and remember him in every moment of our life.

This poem of Imam Al-Busiri is a tribute to this Perfect Man; it comes in conformity with the Divine praise of him in the Noble Qur'an and in line with the many testimonials of his companions, especially the poets and on top of them is Hassan Bin Thaabit.

The love and devotion Imam Al-Busiri showed in this splendid poem is unmatched. He is indeed as he said in his other poem "an embodiment of Hassan." No wonder this poem became the most celebrated poem, not only amongst Arabs but in the entire Muslim World. If you cannot speak any Urdu and you want to introduce yourself while in Pakistan, all you need is to say one line, "Mawlaya salli wasallim da'iman abadan 'ala habibika khayril khalqi kullihimi" and see the amount of love and care you receive from people.

Singing this poem, studying it and memorising it has become a sign of belonging to the right way of Islam, the Sunni way, to the mainstream. And contrary to this, rejecting it, or objecting to any of its lines is a sign of deviation. When scholars of the calibre of Hafiz ibn Hajar al-Asqalani proudly studied this poem and related it, others have only to believe and respect it.

I strongly encourage our communities to revive this poem and the tradition of singing it and reflect on its meanings to increase their love and yearning to the Beloved of Allah ﷺ so that we may follow him see him, and eventually meet him on the Final Day.

